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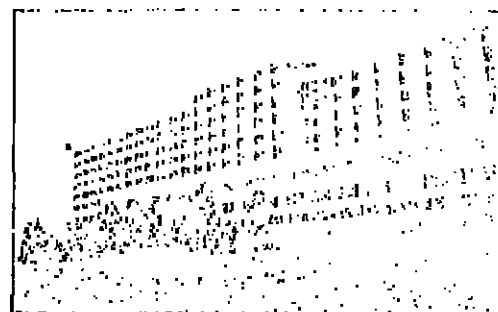


THE JERUSALEM
POST
MAGAZINE

Friday, August 10, 1973

The Image of the Doctor: Page 12

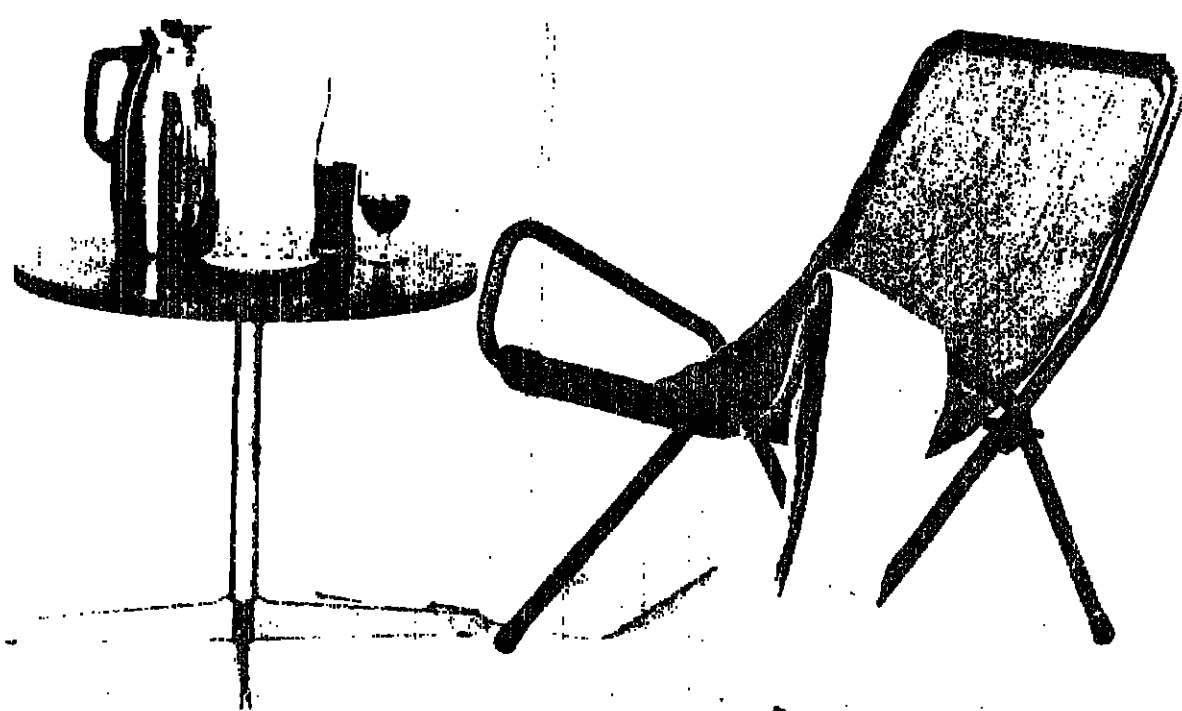
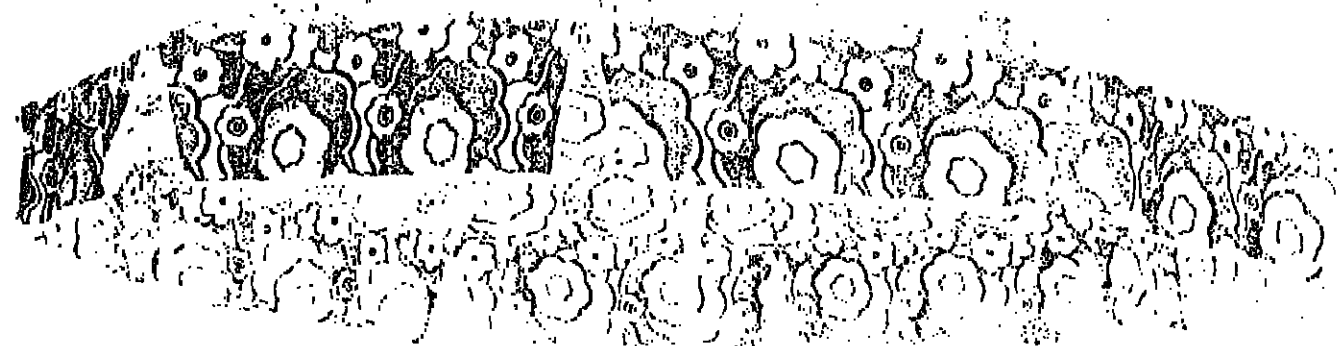
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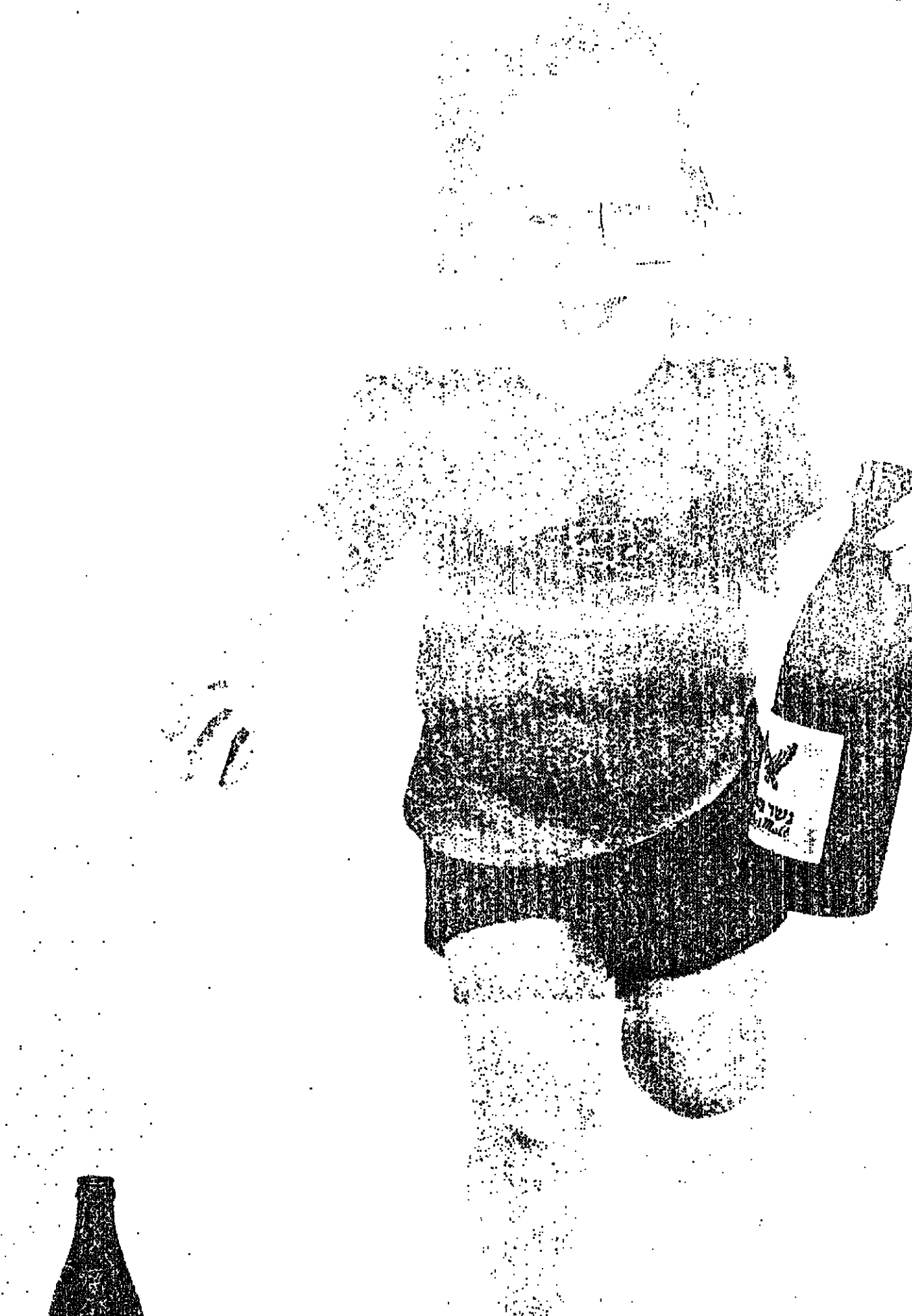


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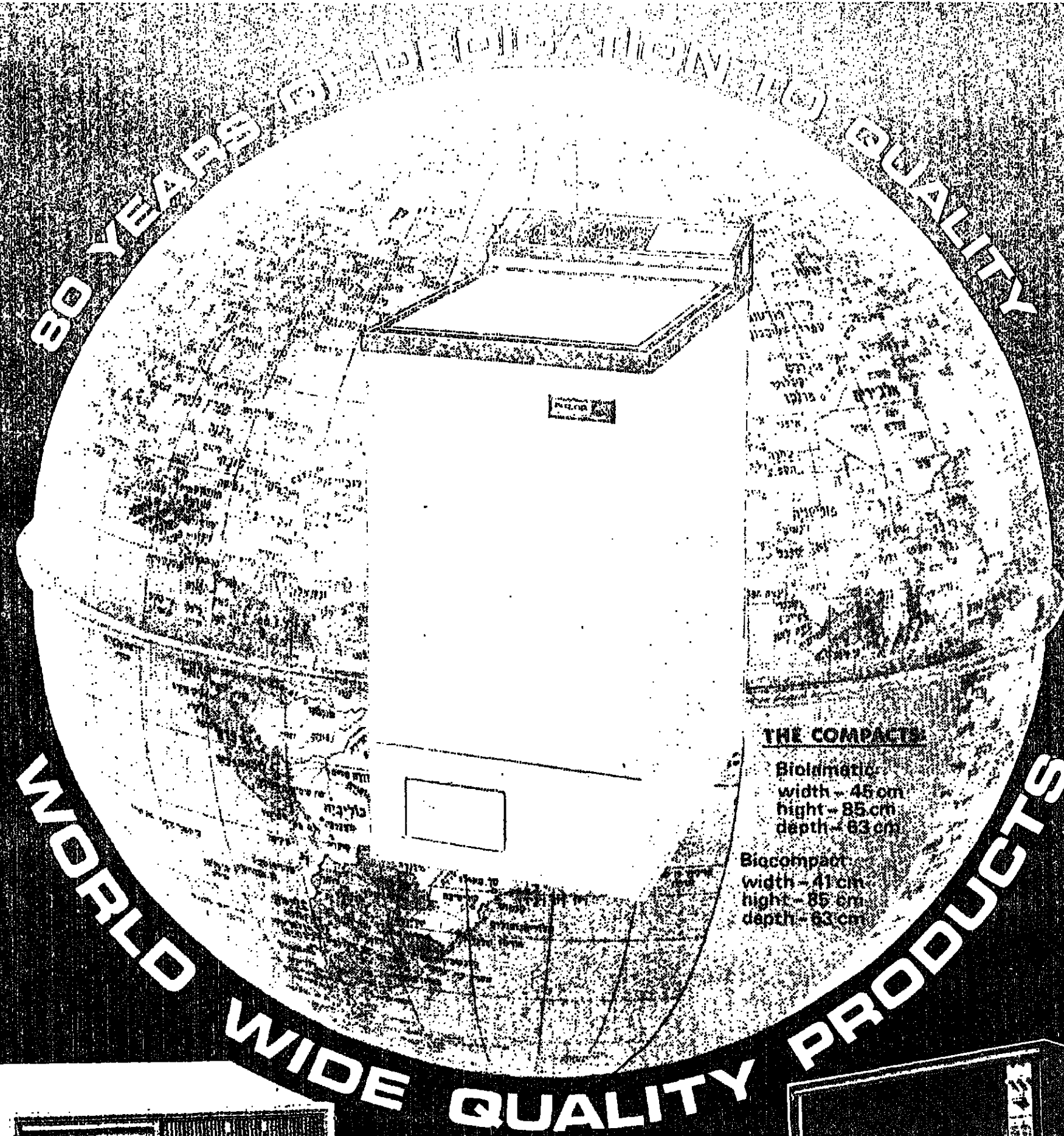
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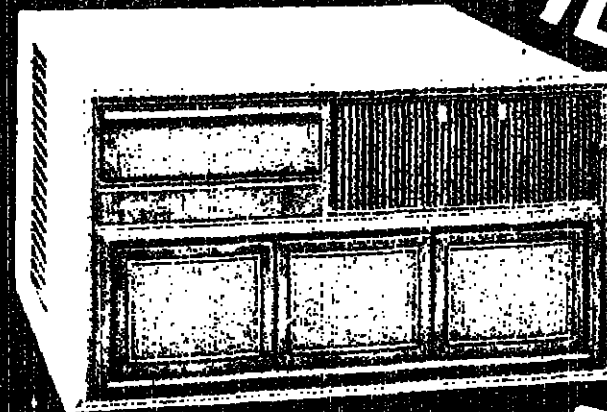
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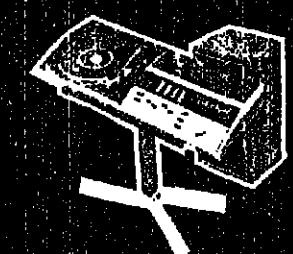
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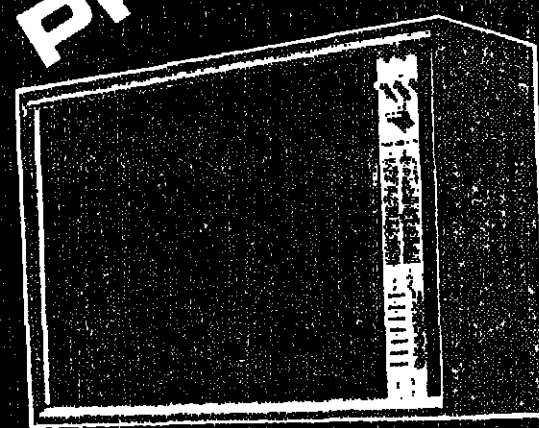
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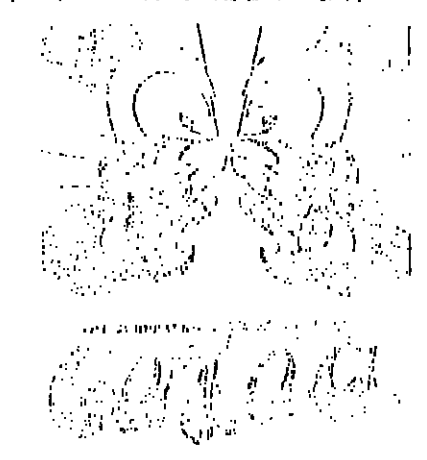
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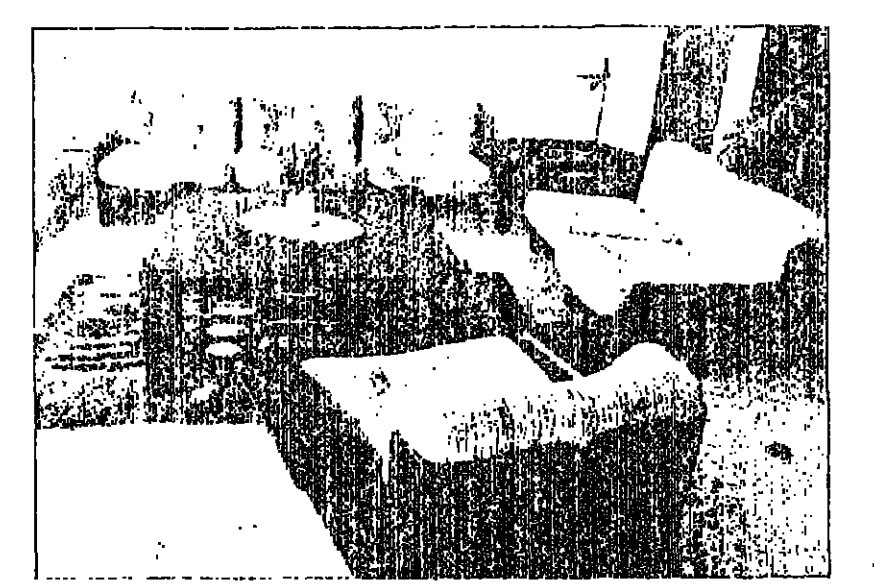
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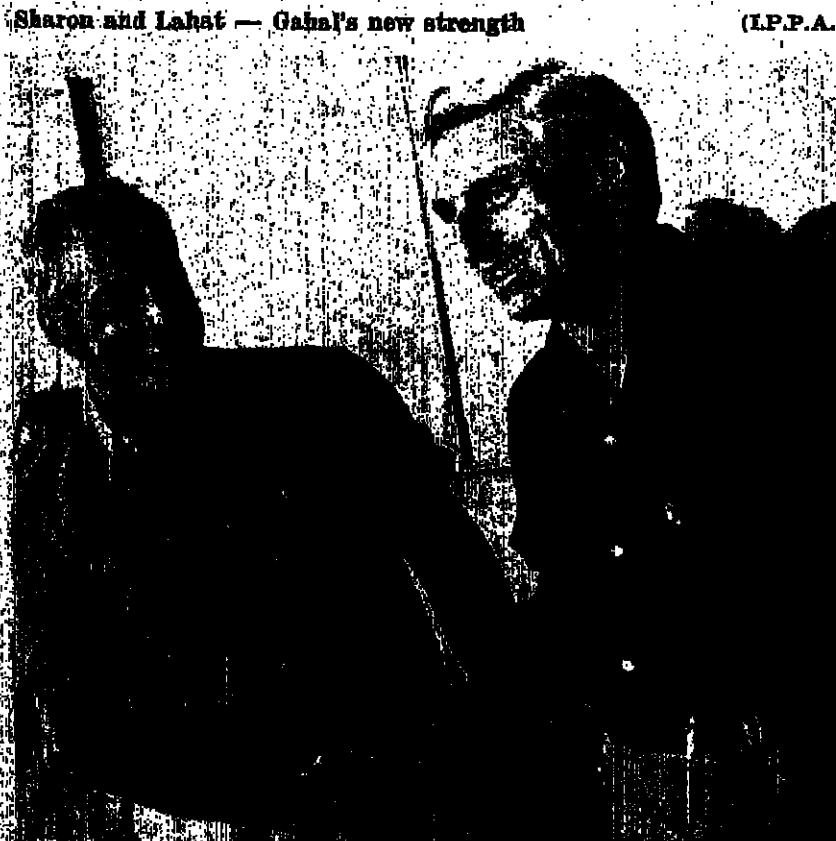
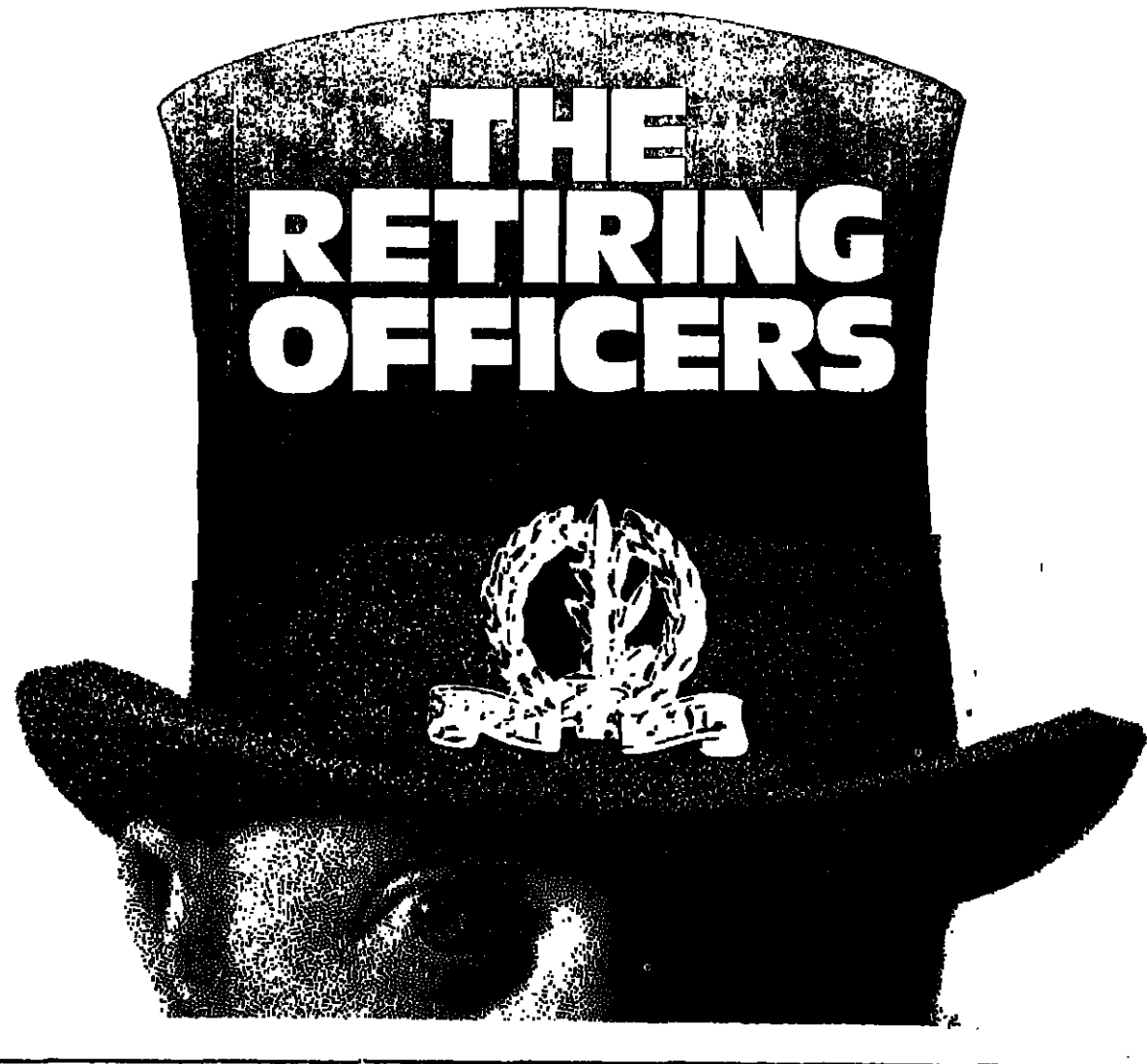
ON OCTOBER 1, yet another general will be leaving the army. Like the great majority of the 33 generals who have retired—or rather, who have been retired—over the past 20 years, he too will be leaving the army against his will. Like the others he, too, is a "victim" to the armed force's principle of rotation, which places the need for young blood in key positions above sentiment; which cuts a man's career short in the prime of his life, regardless of his past contributions or his public stature.

Unlike so many branches of the civil service, one thing the military in Israel cannot be accused of is the retention of redundant employees. Once an officer has reached the peak of his abilities, and cannot be considered for further promotion, he is asked to retire in order to make room for younger men. A harsh but essential process of calcification is to be prevented in perhaps the last bastion of dynamic public management in Israel. There can only be one Chief of Staff, and only one Deputy. There is room for less than a score of generals; there can only be so many colonels and brigadiers. The talented must reach these top posts by the time they reach their early forties; but however great their talent, they can expect to vacate them before they reach their fifties.

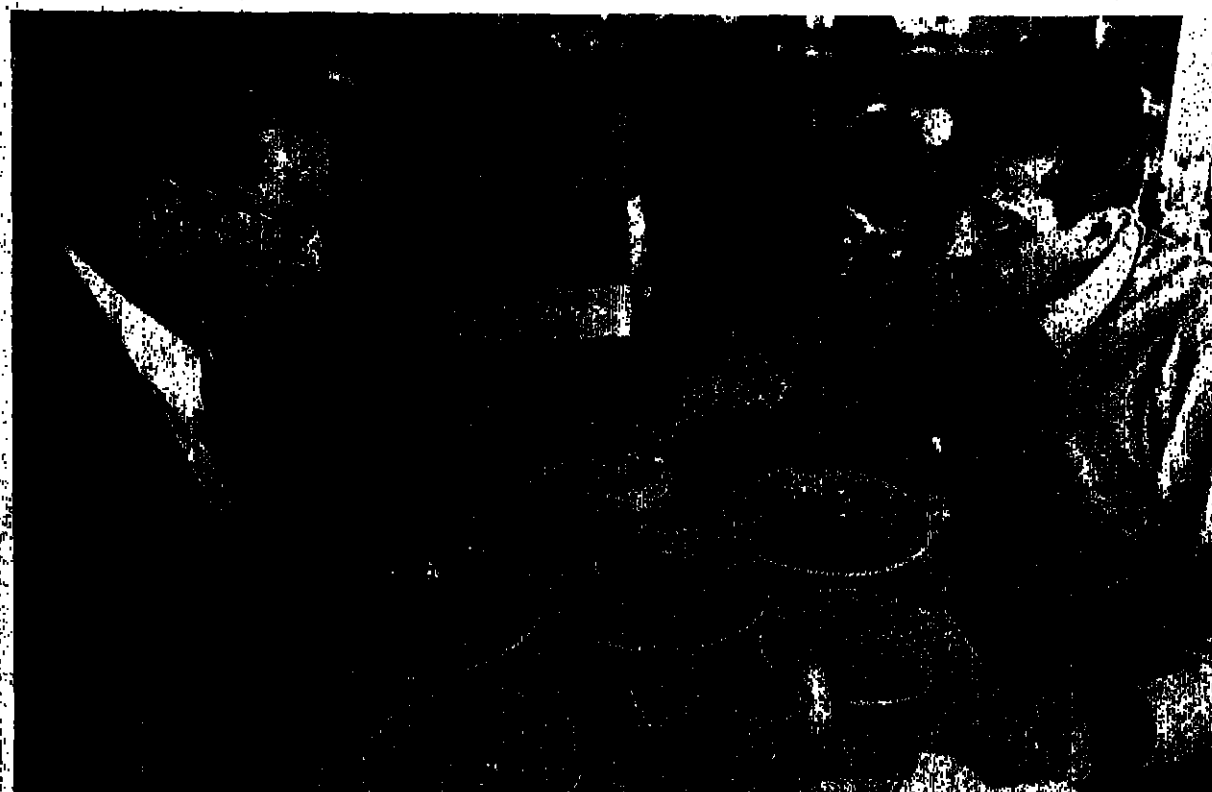
Rotation is a fact of Israel's military life. While the process is considered good for the army, however, the repercussions on both the officers themselves and on the civilian society that has to absorb them, are tremendous and often give rise to serious problems.

FROM THE officer's point of view, being retired means more than leaving just a job: it means leaving a way of life. A senior officer is usually in command of hundreds if not thousands of men. He reigns in a position of almost total autonomy, and the decisions he makes are often of national importance. Though nobody can claim that he is in the job for love of money, the economic benefits he receives are not easily matched on the civilian market. A car with a driver from the rank of *sgan-aluf* (lieut.-col.) up, Shekern rights and housing subsidies, clothing, food and travel allowances, all add considerably to the officer's basic salary, while trips abroad, courses overseas, and free university education come with long service and rank. And

The part being played by generals in mufti as leaders in the current election campaign has drawn attention to the role of senior army officers in the life of the civilian community when they are retired in their prime. Some of the problems they face are examined by HIRSH GOODMAN.



Sharon and Lahat — Gahal's new strength



(I.P.P.A.) Laskov and Weisman: stormy and problematic introduction into civilian life.

And it would not be surprising if there were differences among Gahal activists about the sudden ascendancy of the just-retired Aluf Ariel Sharon as the leader in the formation of a new counter-Alignment.

But resentment against the officer is not limited to those people he has done out of a job in his introduction into private life. Most senior officers obtain management positions in which, by the very nature of their jobs, they have to have contact with subordinates and many an appointment of a former officer has met with opposition on the part of employees who fear that he will attempt to introduce military no-argument methods into his new job. A typical recent case was the proposed appointment of the former O.C. Navy Aluf (Major-Gen.) Avraham Botzer, as general manager for Ashdod Port. The memory of their dealings with former Chief of Staff Rav-Aluf Haim Laskov, who headed the Ports Authority, still fresh in their minds, the Ashdod workers threatened to strike if Botzer's appointment went through. His candidacy was dropped.

THERE EXISTS a feeling that an officer is often appointed to a top position more out of gratitude for his long service in the army than because of his gifts as either an administrator or a business manager; more a result of army pressure on the civilian market than a natural desire by this market to employ the officer. This pressure is thought to exist particularly in those industries linked to the defence machine, where the military is keen to have former officers — mainly from the technical branches — implanted in the firms with which it has to do business. This is true in the electronic industry, and had former O.C. Air Force Aluf Mordechai Hod and the Defence Ministry had their way, in the aeronautics field as well. Aluf Botzer is now apparently a candidate for the top post at Haifa Shipyards — the builders of the Reshet missile boats — while Meir Amit, a former intelligence chief, heads Koor Industries, the roof organisation for a host of subsidiaries, many of which have defence contracts.

Generals leaving the army are usually assured of senior posts after their retirement. The problem is much more acute, however, for the dozens of officers holding on a medium rank who leave the service each year. Not all of these are prominent,

(Newsphoto)

familiar names in the civilian world and not all are necessarily better than the men available on the open market. Few of the present *alufim* (colonels) who see retirement looming have friends in high places, many of them having reached the rank of captain only after the Six Day War. Their talents are no longer chatted about, as were those of an earlier generation, by the men running the country.

THE ARMY itself does not appear to have taken its own responsibility in the matter of finding alternative employment too seriously until about a year ago. Most officers leaving the service did, after all, manage somehow to take care of themselves, either through personal connections or through recommendation. Now, however, the personnel department of the IDF's Manpower Division is operating a full-time employment bureau, which provides two-way information on men retiring and potential employers.

The bureau keeps tabs on all officers about to leave the service, and receives requests for manpower from the civilian market. It also follows an officer in the initial stages of his new career, and attempts to iron out any problems that may arise between him and his new employer. Retiring an officer from active service can prove to be a very expensive business for the army.

In addition to paying him a pension of two per cent of his final salary for each year of service and a gratuity equal to an average month's salary for each year of service, the army also undertakes to keep a retired officer (or N.C.O.) on full pay until he has found a job to his satisfaction. Every retiring officer and N.C.O. receives a three-month business management course at army expense, while officers with the rank of *aluf-mishne* and above may study at any institution of higher learning they choose at the army's expense and on full pay.

Thus, though it is obviously in the army's interest to ensure that the departing officer gets settled into a new job as quickly as possible, a senior officer in charge of these matters assured this Bin-Nun, is involved with marine research. Aluf Amos Horev, formerly the army's Chief Scientist, has recently been appointed president of the Technion, a position us and we go to them through our labour exchange. If any pressure exists, it comes from the Chief of Staff.

Most of the generals who have

The same officer felt that though more officers are leaving the service at an early age now than ever before, the problem is not going to become more acute.

"As long as the economy continues to boom at the present rate, and as long as Israel continues to be in the throes of an industrial revolution, there will be no worry about employment for able, experienced and trustworthy men leaving the army with a good 20 years of active life ahead of them."

Thinking back, there are very few examples of generals and other senior officers who have left the service and have not made good in civilian life. One might, perhaps, point to Aluf Laskov's unhappy period as Director of the Ports Authority, but this had its roots in a personality clash rather than in differences over management. A former *lat-aluf* (brig.-gen.) Aharon Remez, who now holds the post, seems to be doing well.

The failure of the former O.C. Air Force, Aluf Mordechai Hod, to obtain a position with the Israel Aircraft Industries caused raised eyebrows, but here again the problem seems to be mainly a personal one. Few doubt that Aluf Hod would be a capable manager of I.A.I.'s military section if not of the entire concern, but how well he would get on with the present management is another question.

ALUF BOTZER'S rejection at Ashdod is the first case in memory of a general's appointment being vetoed by a Minister; but again this happened not because he was regarded as incapable, but because he was felt to be unsuited for a post involving delicate worker-management relations.

Generals who chose to make use of their knowledge of military affairs in private life seem to have done particularly well. Former Intelligence head Aluf Yehoshafat Harkabi is an international relations teacher at the Hebrew University, specialising in the Arab-Israeli conflict; former chief Signals officer Tat-Aluf Moshe Gidron is now with Tel-Bin-Nun, is involved with marine research. Aluf Amos Horev, formerly the army's Chief Scientist, has recently been appointed president of the Technion, a position us and we go to them through our labour exchange. If any pressure exists, it comes from the Chief of Staff.

Most of the generals who have

taken up positions in national and public administration have inevitably entered areas somewhat remote from their army experience. For all that, the majority of them have not done too badly, and in some instances their freshness of approach and staff traditions have proved to be of positive advantage.

Cases in point are the former Ambassador to the U.S., Rav-Aluf Yitzhak Rabin, now running for the Knesset and the Cabinet, and his immediate successor as Chief of Staff, Haim Bar-Lev, the present Minister of Commerce and Industry. In lesser positions, Elad Peled is reputed to have done very well as Director-General of the Education Ministry, and Meir Amit has been given high marks for his performance at the Histadrut's Koor.

Happiest of all, perhaps, have been those generals who simply went back to what they were doing before they embarked on a military career. The outstanding example is Professor Yigael Yadin, the archaeologist who became Israel's second Chief of Staff.

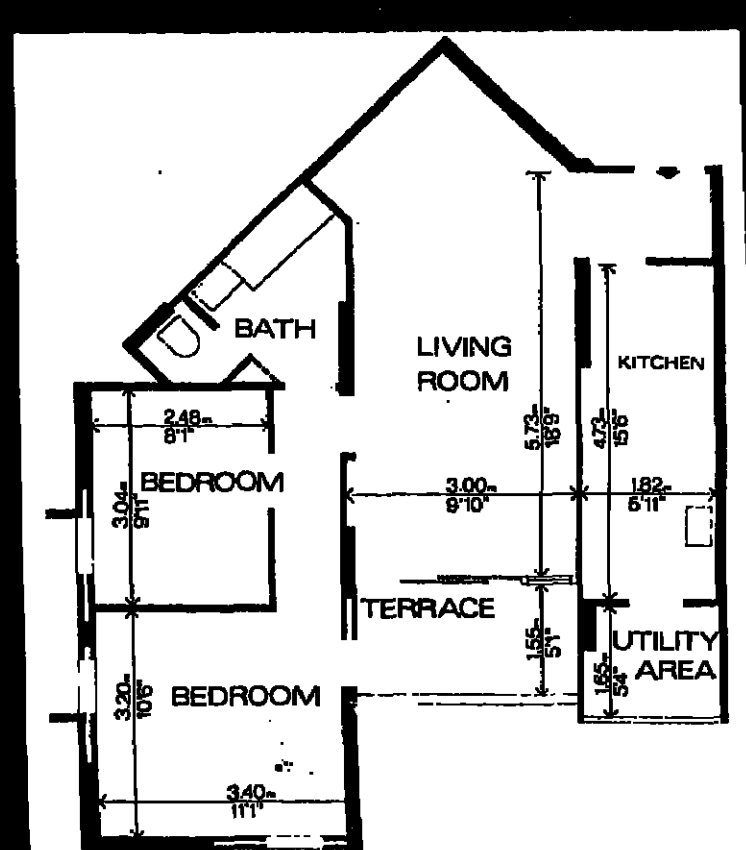
WHAT SOME people find a bit odd about the entire business is the dearth of retired generals in private enterprise. For some inexplicable reason, most senior officers tend to opt for relatively protected public or Histadrut-controlled jobs, despite the fact this limits both their earning capacity and their freedom of decision. Yosef Gera, head of Super-sol, and Dan Tolkowski, who entered the family banking business, are two notable exceptions, as is Ezer Weisman, who in addition to his political activities as Gahal leader, directs an aircraft plant in Carmiel. What makes this tendency even more puzzling is the fact that an officer loses a third of his pension if he takes public office, but continues to receive the full amount if he joins some private enterprise.

As we said at the beginning of this article, in just over two months' time yet another general will be leaving the army. Once again the role of generals in civilian life will get into the headlines. As far as is known, the officer concerned has not yet managed to find a niche outside the army. He may decide to study for a year, or he may be offered a specialised job with the Government. Either way, one thing is certain: like those before him and those to come, it is going to be difficult for him to find a comfortably fitting civilian suit after so many years in uniform.

Allon, Dori and Yadin in 1948; later Minister, Technion president, and archaeology professor respectively.



FRIDAY AUGUST 10, 1978



Yad Eliahu

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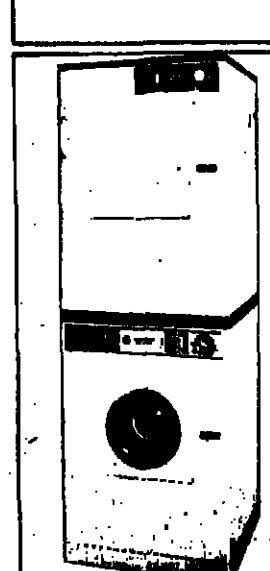
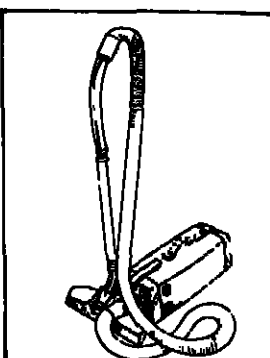
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The Rise and Fall of Rafi

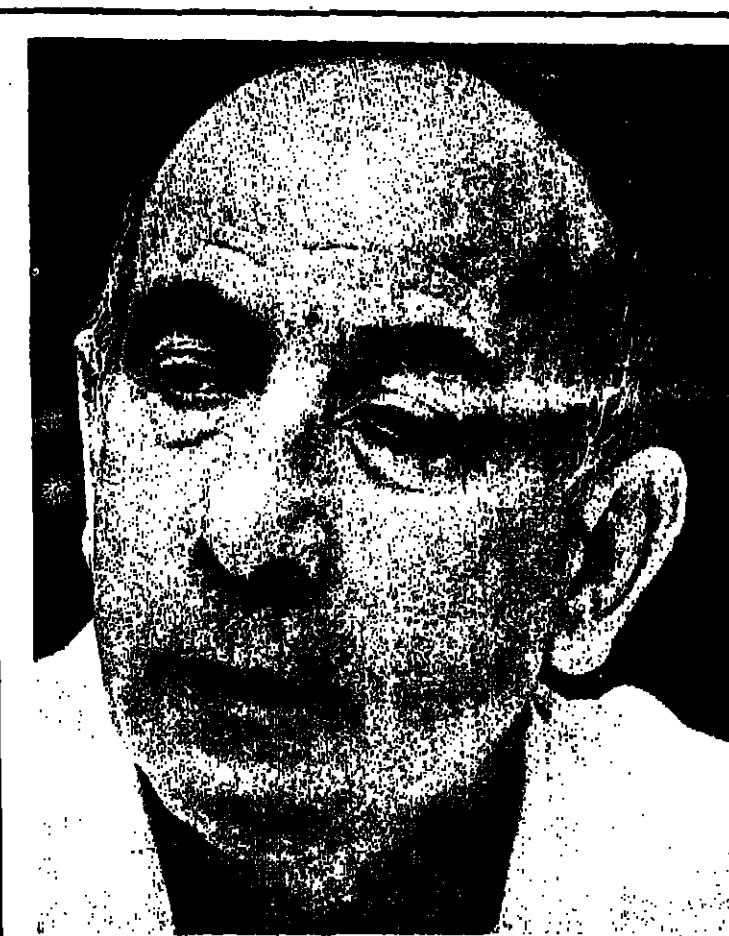
Lea Ben Dor

MR. YIGAL HURWITZ, the last stalwart of the four-man State Party that entered the Knesset in 1969, has announced that he is taking his voters into Gahal. David Ben-Gurion retired from active politics and the party in 1970 at 84; Meir Avizohar has gone back to the Labour Party; Isser Harel is retiring after a long and active career that included much of the preliminary work for the capture of Adolf Eichmann in the Argentine; Zalman Shoval, who took over Ben-Gurion's seat, is young and can begin again somewhere else.

The party is dead, with not so much as a bleached bone left. The party had started out with fervour and even glamour in 1965, as Ben-Gurion's final protest against Mapai's refusal to deal with the aftermath of the so-called Lavon affair in the way he thought right. Mr. Lavon had been required to resign as Defence Minister after an unfortunate operation in Egypt. He spent the years from 1960 onwards in protesting that there was now evidence that the incident had not been his responsibility. This provided a convenient rallying cry for critics of Ben-Gurion who had collected during his many years of almost unchallenged rule. Suddenly almost the whole country took up sides, almost as though it were a football match, undeterred by the fact that the details were never made public.

Ben-Gurion did not get the kind of inquiry he sought, for which there was no framework at the time. (Since then, provision has been made for inquiry commissions into important issues of current interest. The last of these, into malpractices at the Netivot Naft Government-owned oil company in Western Sinai, became bogged down by lawyers, suggesting that the system is not yet satisfactory.) In 1963 Ben-Gurion resigned from the government, partly because he felt the party machine no longer supported him, but also because there was a lull in events, a quiet moment, and he was 77. Without him, his closest collaborators and supporters, Dayan, Peres and Agranat, felt a cold wind blowing in the party. The late Levi Eshkol's great gift had always been for negotiation and compromise and Mapai was a good deal swayed by its Alignment partner, Ahdut Ha'avoda, with its more sharply defined labour philosophy and close organization. More rigid ideologists from way back, Ben-Gurion's men called them, still engaged in weaning the Jews of the diaspora from their false social structure. In the here and now, in Israel, there were newer and more urgent problems, they said.

AFTER ANOTHER two years of kicking and hints to the Ben-Gurionists that no one would miss them if they followed Ben-Gurion into the Negev desert, a crucial and interesting vote was taken in the Mapai Central Committee. It gave the Ben-Gurionists 40 per cent of the vote. A split became a distinct possibility. Ben-Gurion dreamt of building up a new, better Mapai that would be truly forward-looking, ready for change, that would change the election system to one suited to producing two large alternative parties, that would make use of science,



Yigal Hurwitz: leading his faction into Gahal.



(Above) Yigal Cohen and Haim Yahlil. (Below) Amnon Liss and Zalman Shoval. No place to go now.



and that would inquire in a proper manner into serious disputes instead of allowing them to fester. Moshe Dayan hung back as long as he decently could, in the hope that the whole split business would blow over and people could get on with their work.

The early Rafi meeting had an extraordinary, infectious cheerfulness, with party functionaries who felt freed from being the stepchildren of Mapai, and a band of happy, laughing young giants from development towns in shining white shirts, who felt that they had been the nation's stepchildren and would now come into their own.

They did not have very long to laugh, for the slow down was round the corner and in a slow-down it is no doubt best to be in with the big party that rules. Shimon Peres ran a skeleton organization without money and with little staff, and a determined attempt to use civility and a comradely atmosphere in place of party funds. Mapai had not really expected the split and was anxious. Nobody knows how much money was spent on those elections — but it was enough for a general agreement to have election expenditure subsidized and controlled since then. Buses rolled up and down the country taking voters for sightseeing trips, and public relations experts were employed for the first time.

THE RAFI high spirits were deflated when they emerged from the 1969 elections with only 10 Knesset seats, to Mapai's 35. True, their members had held only seven in the previous Knesset. But was Ben-Gurion's return, was all this brave confidence of the younger generation, of the new Israelis, only worth three seats? Any opinion poll would have returned Ben-Gurion and Dayan, or Dayan and Ben-Gurion, as the most popular leaders in the country. They appeared together on the list. Eshkol was anything but wildly popular, and in fact more highly regarded and better liked by those persons close to him than by those who only heard him speak on a platform.

THEN WHERE were the voters? They couldn't really have believed the various whispered stories that were going around, that nobody who voted for Rafi would ever get a job again. Not the jolly giants in the white shirts. In some work-places people are afraid to cross the shop steward openly, but how many people will believe tales of finger-prints on voting slips? Enough to keep Rafi down to 10 seats? The real answer is that it is true that the only thing on which Israel is agreed is a dislike of small parties (and now on Mike "Ironside," they say.)

Mapai was Mapai and had always run things and had better go on doing so. "If Mapai is split the religious will get in," some people said ominously. Or Gahal will get in. If half the leadership of Mapai chose to walk out and huddle in a corner, that was their affair. The house still stood. Mrs. Meir has said recently that to her mind loyalty to colleagues is often more important than talent and intellect. You fool, sister.

Of course the Rafi members of those days had protested that they had gone because they were

edged out of the party by Ahdut Ha'avoda. It was the death of the small parties, even though Mapai itself frustrated the change in the election system just recently.

The eve of the 1967 war saw a wall-to-wall coalition that brought Moshe Dayan back as Defence Minister, and brought Menachem Begin into the Cabinet at long last. Talk of a Rafi-Mapai merger began shortly after the war, but took nearly a year to accomplish, with intervals of such embittered quarrelling that the talks seemed about to break down half a dozen times.

AT ANOTHER Rafi convention, Moshe Dayan said bluntly that he would certainly be much happier outside Mapai, but he would go back in because that was where Israel's future would be decided. Shimon Peres said they would go back in and try to persuade Mapai that democracy and elections should not be "from the top down but from the bottom up." True enough.

Everybody became tactless. Moshe Dayan said he would like to see the Mapai leadership replaced, meaning the late Levi Eshkol, and also Finance Minister Sapir. Aha Eban gave it as his opinion that the merger was taking place under an unlucky star. Ben-Gurion snapped that Mapai were a bunch of liars and he would stay in Rafi.

Golda Meir pleaded for unity. She had her way, but it was not long before Dayan was again complaining that he felt "like a sub-tenant" in Mapai. That was in 1968 and he has been saying it at intervals ever since. That, and that he is not prepared to experiment again with small parties.

IN 1969 the rump Rafi party came in again with four members leaning in different directions. Ben-Gurion continued to berate Mapai for having lost the sense of mission. Horowitz leant to the right; Isser Harel to the Free Centre for a while, and Meir Avizohar to Mapai.

The party had been in trouble during the elections for using a poster featuring Moshe Dayan and close associates of Ben-Gurion who were back in Mapai had been in trouble with their party because they refused to attack Ben-Gurion in any way. After the feverish battles of 1965, the 1969 elections were almost languid, for Rafi might still appear in the record, but it had ceased to exist as an experiment in politics.

I BELIEVE in the two-party system myself in the hope that a large party is better protection against dictatorship than the shifting spectrum of small parties that, for better or worse, gave France de Gaulle. But on looking through an old file on the Rafi Party I find that Yizhar Smilansky, the novelist and teacher who was a Rafi Knesset member in 1965, was very critical when the party returned to the fold. He wrote: "They believe in change from within. Never. All that will happen is that they will be engulfed in the spiderweb of the machine politicians until they grow to resemble them."

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THE DESERT DUST has settled over the Sallum border checkpoint and customs shed which were gleefully wrecked by the Libyans on July 18. The day the famous motorcade entered Egypt. Now both sides are sitting back, reviewing the scene and wondering what to do next.

Ibn Khaldun, the 14th-century North African Arab historian, who explained Arab history in terms of cycles of victories by waves of desert-hardened Beduin over townspeople and fellahs, softened by sedentary living, would have recognized the Sallum scene: here were the desert people, with an ardent, simple faith, blind loyalty to a leader and an unquestioning sense of purpose, forging their way towards the great Arab capital. True, the new desert people were riding buses and cars rather than horses and camels, but Ibn Khaldun would have conceded that much to changing times. Letting themselves be turned back by a mere railway train parked across their path is something he would never have understood.

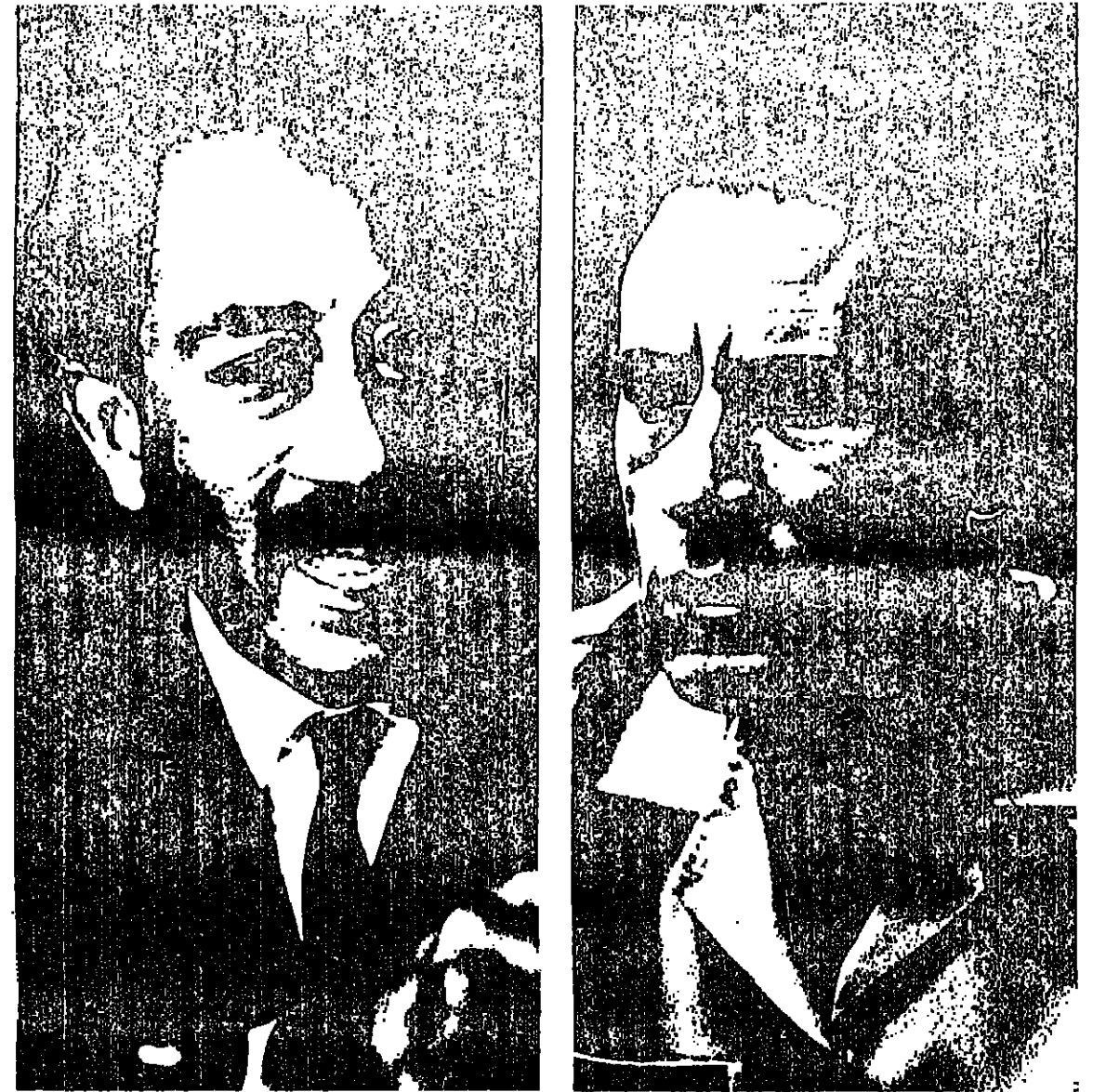
THREE WEEKS after the dramatic climax at Sallum, events can be seen in perspective. To understand them, it must be remembered that Sadat's original promise, in August last year, to enter into a merger-type union with Libya on September 1, 1973, was a half-hearted one from the start. It was made against the background of a great deal of self-doubt in Egypt—ever since Nasser's death—as to Cairo's "Arab destiny." Sadat was trying to demonstrate to the Pan-Arabists of the old Nasserist school that Egypt was still being looked up to, and sought after, as the fulcrum of the Arab world, while at the same time proving to the growing number of "Egypt firsters" that Egypt's sovereignty was being fully safeguarded. He managed to do just that in 1971, over the question of the Syrian-Libyan-Egyptian Federation of Arab Republics. When he made his pledge to Gaddafi in August 1972, he was confident that he could do it again—and lay his hands on at least some of Libya's oil money into the bargain.

Over the year after his promise was made, his misgivings increased. Not only did the old differences with Libya sharpen rather than abate—differences over relations with the USSR, over policy towards Israel, over relations with other Arab states. Not only did Sadat come to suspect that Gaddafi was preparing to create a mass following for himself inside Egypt by addressing himself—over Sadat's head—to a very broad section of lower-class Egyptians, using to the full the appeal of "Islam and Arabism." On top of it all, Gaddafi, last spring, launched his "popular revolution"—also referred to as the "cultural revolution"—a term Gaddafi dislikes because it puts him on the defensive against the charge of having copied the Chinese. The "popular revolution" was to achieve "direct rule by the masses" by suspending all laws except traditional religious Islamic law; by forming "popular committees" to run government departments, news media, schools, university faculties, ports, corporate businesses and so on; by "arming the people"; and by purging the libraries of all books not in accord with "Arabism and Islam."

All this deeply scared the Egyptians. It ran counter to everything they had been asked to value and uphold when Sadat, in May, 1971, launched what is called in Egypt "the corrective movement" or even, at times, "the corrective revolution." The "corrective revolution" was a state of institutions (meaning one run in a functional and institutionalized manner rather than

EGYPT AND LIBYA

Are the barriers coming down?



Gaddafi's attempted "march on Cairo" was stopped in its tracks by Sadat, and Sadat's promised merger with Libya on September 1 is not likely to materialize. A compromise on the union issue is possible but, explains Middle East expert DANIEL DISHON, the differences between the two Arab nations remain too great to be easily bridged in the near future.

on the basis of arbitrary decisions, personal loyalties and departmental empire-building) have been central slogans ever since. The permanent constitution of 1971, defining the authority vested in each branch of the government and putting particular stress on strict legality, has been presented as one of the foremost achievements of post-Nasser Egypt.

All this was now being challenged by Gaddafi. More than that: his "popular revolution," and his repeated insistence that it needed to be applied in Egypt as well, made the entire Egyptian establishment feel that their status and their livelihood were being threatened, and turned the great majority of them into opponents of the merger.

THIS IS THE CLUE to what happened during Gaddafi's visit to Egypt from June 22 till July 8. The marathon talks Sadat allowed Gaddafi to conduct were all with members of the establishment: ministers, government officials, members of the People's Council (the legislature), provincial governors, Arab Socialist Union (ASU) functionaries, journalists, judges, representatives of women's organizations—all of

them scared by the "popular revolution," all of them feeling superior to, and more sophisticated than Gaddafi. Sadat put Gaddafi into the position of a single chess player facing a score of opponents, in a simultaneous game. Gaddafi lost on most boards—and the Egyptian media took good care to show him, unobtrusively, as the loser.

By contrast, Gaddafi was not given the opportunity of making a nation-wide broadcast either on radio or on TV. Sadat would not let him play his trump card: the direct appeal to Egypt's silent majority. Gaddafi himself complained to everyone he met that the Egyptian media had ignored the "popular revolution" and were playing down the union theme. (The point was well caught by a cartoon in a Lebanese paper. It showed two TV screens with Sadat making a speech on one, Gaddafi on the other, and a crowd of simple Egyptian villagers all surging forward to listen to the Libyan leader, leaving their own to address empty space.)

Muhammed Hassanein Heykal of "Al-Ahram"—the only prominent Egyptian who continued to advocate the merger-type union with Libya—apportioned blame for the failure of Gaddafi's talks in similar, if more articulate, manner: it was not the masses who opposed union, he told a

Libyan oil revenue but still leave her a sovereign state).

Gaddafi demolished both suggestions with a great deal of sarcasm and vehemence. Gradualism, he said, was tantamount to missing an historic opportunity, and to shirking "Arab destiny." Partial or federal union was not feasible in terms of practical politics. The weaknesses of the existing Syrian-Egyptian-Libyan Federation, he said, were a case in point. Weak links "carried the seeds of disunity." Complete union must be achieved. "Libya is waiting for union. There must be one single state." And again: "The future of our two states depends on union—so does the future of the entire region... It is a matter of destiny." In an attempt to win over his listeners, he added: "There will be a single president—Sadat."

Other speakers from the Egyptian side argued that union was difficult because Libya lacked the main elements of a "state of institutions." It had no constitution and no legislative body approaching Egypt's quasi-parliamentary People's Council and the Libyan ASU had faded into insignificance since the "popular revolution." Gaddafi scored a good point by replying that the absence in Libya of a constitution and of institutions set in their ways would make union easier rather than impede it. He even let it be understood that he had deliberately delayed drafting a constitution and establishing a legislature so that they should not turn out to be obstacles on the road to union.

Many Egyptian participants, among the women delegates, insisted that a return to traditional Islamic law was not possible in Egypt. There was a Christian minority in Egypt, they reminded Gaddafi. Besides, the tourist industry would suffer if Egypt went "dry" and closed down all its night-clubs. Gaddafi disposed of them curtly by saying that Islamic religious law was the only sound basis for legislation and the only way of making the law independent of the whims of rulers. A leftist speaker answered back: "Your enthusiasm for rule by means of Islam frightens us."

Speakers from the leftist trend within the Egyptian establishment (which has always accommodated a span of opinion ranging from mild Marxists to old-style conservatives) complained of the persecution of leftists in Libya and of Gaddafi's lack of understanding for the positive role the socialists were playing within the Egyptian ASU. Why were several hundred young people in Libya under arrest on charges of Marxism?

In reply, Gaddafi (equating every shade of leftist persuasion with outright Communism) launched into anti-Communist tirades. These must have seemed crude and uninformed to his listeners and must have confirmed them in the view, expressed by some of them, that the union would spell the end of the left in Egypt.

The human side came into an otherwise rather abstract discussion when speakers complained that Egyptians working in Libya were treated with mistrust and dislike. They were suspected of coming to Libya only in order to get rich quickly. Some had been insulted and then dismissed by the new "popular committees." Libyans in Egypt, the same speakers claimed, were being having as if Cairo existed solely to provide them with the kind of night life Gaddafi had forbidden at home.

The liveliest, most prolonged and most revealing exchanges took place over the question of the "popular revolution." Here Gaddafi was at his most aggressive and most aggressive, putting his listeners on the defensive. Egypt, he said, needed a "popular revolution" just as much as Libya.



Martyrs Square, Tripoli, filled with thousands of Libyans ready to march on Cairo to demand immediate unification of Egypt with Libya.

Yemen, Iraq, Syria and other Arab states (read: Egypt) have experienced revolutions which raised progressive banners... But after some time, these revolutions turned into police states in which the regime alone acted, excluding the masses. Eventually, every utterance on the part of the masses came to be regarded as opposition and every step taken outside the regime's leadership as dissent. They (i.e., the leaders of the revolution) came to believe that only they were capable of speaking for the masses. (No observer of the Arab scene would dispute Gaddafi's analysis on this point.)

The popular national movement, he went on, which should be part of the revolution, was thus pushed into opposition. "We in Libya do not intend to make that mistake." Until now, the Libyan Revolutionary Command Council (the body, headed by Gaddafi, which stands above the cabinet) acted on behalf of the masses. If this were allowed to go on, Libya would end up as a dictatorship "stifling the voice of the people."

"We do not accept that" declared Gaddafi. "The Libyan revolution is a genuine revolution (implying that the Egyptian one is not) and must therefore inevitably progress towards social revolution."

Gaddafi was at great pains to explain that the "popular revolution" was an extension and a rejuvenation of Nasserism. Three strands are discernable in his effort: to afford his revolution the legitimacy of having been fathered by Nasser; to appeal to the run-of-the-mill Egyptian by making the "popular revolution" look less frightening and more like the familiar home-grown product; to attract, in a somewhat under-hand manner, that sector which regards Sadat as having betrayed true Nasserism.

Speaking for the defence, as it were, the Egyptian disputants put the stress on the concept of the "alliance of the working forces" (peasants, workers, intellectuals, the military, and non-exploitative capital), which was first laid down in the 1962 National Charter and later became the central theme of the ASU programme. The existence of this alliance, they claimed (surely against their better judgement), assured mass participation in public affairs, and did so in a well-ordered, institutionalized manner.

It was over the issue of the "popular revolution" that the question of Libya's money otherwise passed over in seemingly silence—came out into the open. Gaddafi said: "Libya has a revolution and it

has riches (a kind of pun in Arabic: *Thawra wa-tharwa*). Today, we in Libya are sacrificing our riches for the sake of the union... Do we have to sacrifice the revolution as well? Will the Libyan people agree to sacrifice both?" And then the final thrust: "The Egyptian press, so we are told, is reactionary; Egypt is being ruled by its bureaucracy; civil liberties are not protected. Does union mean that we have to accept such a state of affairs?"

(It was at this point that Gaddafi also edged in an uncharitable remark aimed at this writer and his professional colleagues: the Egyptian popular revolution, he said, must begin by removing from the libraries all books written by foreign Orientalists.)

LET US NOW look at the arguments of Gaddafi's one whole-hearted Egyptian advocate: Muhammed Hassanein Heykal. I am enthusiastically and without any qualification in favour of union, wrote the editor of "Al-Ahram" during Gaddafi's stay in Cairo, and immediately went on to make it clear that, in his view, union meant full merger. He went over the old ground of "Arab destiny" at some length, but the

burden of his argument was the effect of the merger on the conflict with Israel: "The road into Sinai runs through Tripoli." His meaning became clear when he discussed the energy crisis and the currency troubles of the West. These, he said, are new weapons in the struggle against Israel. In order to wield them, "it is necessary that what we are talking about is indeed ours to use." In other words: the energy and currency crises have provided new means of putting pressure on the U.S. At present, these means are owned by the Arab states not directly involved in the struggle with Israel, and not bordering on it. This must be changed, and quickly. Merger with Libya is the way to change it.

(A careful reading of a subsequent speech by Sadat on July 23 reveals that he, too, thinks Egypt needs to be able to control the flow of Arab oil but believes that an understanding with Saudi Arabia offers better chances of doing so, without costing Egypt her sovereignty.)

The grand debate ended, Gaddafi departed in a huff. A few days later, the motorcade set out from Libya. This writer was watching Egyptian TV on the night Sadat's appeal to Gaddafi to stop the convoy was read out by a man and a woman announcer taking turns. Both were unable to

hide their anxiety and looked plainly scared.

A few days later, youth rallies in Cairo and Alexandria gave Sadat a more cordial welcome than he had been used to for a long time. He seemed to be the hero who had kept the wild horses away from Egypt's doorstep. (The obvious thought that he would not have needed all that skill to keep them out if he had shown better judgment a year ago, does not seem to have occurred to anyone right then.)

In his speech on July 23, Sadat left no doubt that an immediate merger was out.

"There is no escape from doing things gradually, taking into account the time factor and local susceptibilities. National feeling alone is not enough." The political, economic and administrative aspects needed to be studied, because, just as union could add to Arab strength, "spontaneous, uncontrolled action can turn it into a factor of weakness."

Gaddafi, in a speech he made the same day to announce that he had withdrawn his "resignation," pledged that he would lead Libya until union was achieved, even if it took a year to achieve it, and that union could only signify complete merger.

IN THE FACE of it, there is thus a complete stalemate. Yet some kind of compromise will probably evolve by September 1, the date originally set for the merger.

Gaddafi is too much committed to the scheme to drop it altogether. To admit complete failure might critically weaken his position at home.

Sadat, on his part, is labouring under the disadvantage of having to keep his rejection of the complete union within the limits of accepted pan-Arab sentiment and language. This has been clearly noticeable in all his statements. Even in his message on the day of the motorcade, alongside a call for "serious, objective and responsible consultation," there was a reaffirmation of "the Egyptian people's absolute faith in union."

Similar phrases occurred in his speech of July 23 where, in addition, he implied that he was rejecting immediate merger with Libya in favour of wider Arab cooperation, both within the tripartite Federation and with the Arab world at large. The closest he came to belittling union as such was when, in the course of the discussions with Gaddafi, he said that Egypt's links with Libya were "a matter of destiny, whatever form that takes... with or without union." For all the so many assertions of the "link of destiny," Sadat can hardly now give Gaddafi a flat "No."

Another consideration is that Egypt can ill afford to have Libya getting together an anti-Egyptian bloc in the Arab world. There was a clear threat to do just that when Gaddafi, speaking to ASU leaders, named three "revolutionary" Arab states known for their cool relations with Egypt, saying: "You lost the Algerian revolution after serving as its main base. South Yemen became free because of the presence of the Egyptian army in North Yemen; the Egyptian army also stood by the Iraqi revolution of July 14 (1958). Do not now lose the Libyan revolution!"

At the present time, therefore, it looks as if there is likely to be a compromise in which Egypt will concede that the Libyans are right in principle and the Libyans will cede on most points of substance. But that will not be the last we shall hear of it.

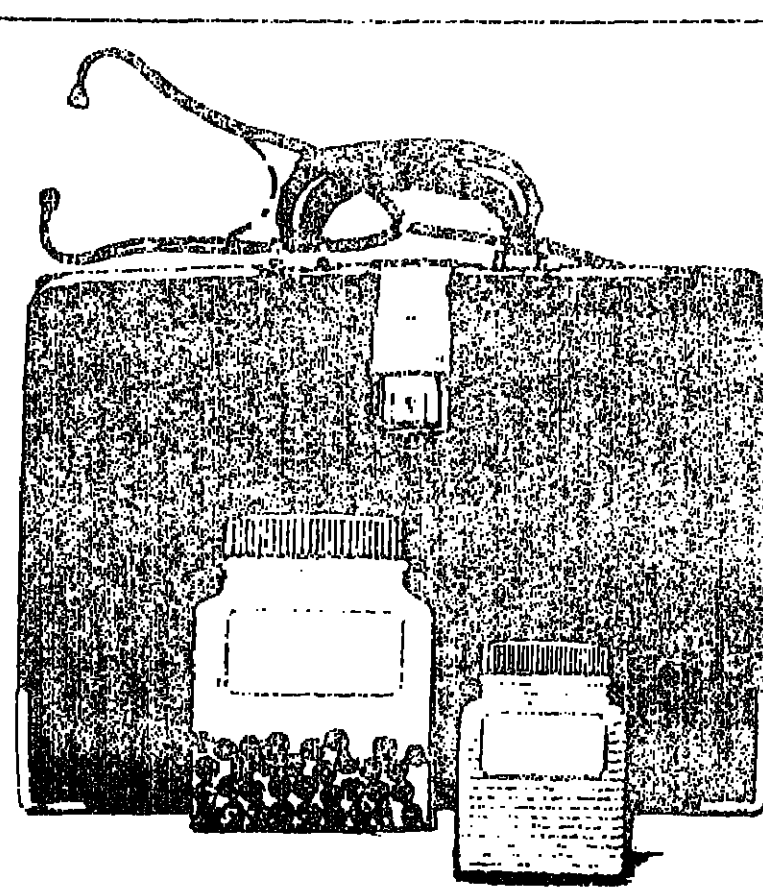
Daniel Dishon is a Senior Research Associate at Tel Aviv University's Shalom Centre for Middle Eastern and African Studies. He is also editor of the centre's Middle East Record, of which the 1973 volume has just come out.

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EVERYONE IN ISRAEL understands the ethical and economic need for his own strike, but displays less understanding when other people take to the barricades, especially if by doing so they cause him suffering or inconvenience. Even allowing for the irrationality of this attitude, there is something repugnant in the idea of healers bringing employers to heel by refusing normal service to the sick. The doctors themselves obviously realized the moral dangers of striking, and went to extraordinary lengths to ensure that urgent cases were cared for despite the strike.

Israeli-trained doctors are bound not only by the Hippocratic oath, but also by the special Oath of the Hebrew Physician evolved by the late Professor Lipman Halperin: "You are charged to be guardians at the side of the sick man at any time he may need, night and day. You shall watch properly over the life of man from his mother's womb and his welfare must always be your chief concern. You shall heal the sick, whether he be base or honourable, stranger or alien or citizen, because he is sick..."

Now, it is quite true that there is not a word there forbidding the devoted medico to seek adequate remuneration for his dedicated services; but obviously there is a difference between taking that oath and going on strike for another two or three per cent in pay.



THE IMAGE OF THE DOCTOR

The recent strike by Israel's doctors shocked the public, and also some doctors, because their new image as tough trade unionists battling with their employers did not agree with the usual view of the healer. PHILIP GILLON discusses the ethics of doctors striking, and also suggestions for improving their lot with several leading members of the profession.

I ASKED Prof. Eli Davis, head of the Medical Out-patient Department C of the Hadassah-Hebrew University Medical Centre, how he felt about the strike. Educated in England, Professor Davis, who settled in Jerusalem in 1949, was elected a fellow of the Royal College of Physicians in 1970.

"I do feel that doctors here have taken to striking too quickly and too frequently," he said. "I believe we could have got 85 per cent of our gains without a strike, by other forms of pressure. For instance, in Holland, the doctors brought the Government to heel in several days simply by refusing to sign any certificates. Our doctors seemed to be striking to get recognition as well as remuneration, but it was a cruel strike."

It's true that everyone tried to reduce the suffering it caused. Patients who could afford IL20 had an easy time going to doctors' homes. But many people did suffer because the Emergency Departments of the hospitals were so overcrowded with acute cases

that others who needed attention couldn't get it — people like diabetics and rheumatics, patients with ulcers that hadn't burst. "So we have to ask ourselves why Israeli doctors decided that they had to take such extreme action. It was the young salaried doctors who were the most bitter;

they in particular felt that other groups of workers were getting far better pay and conditions through under-the-table arrangements. It is theoretically possible for a young doctor to manage on his salary — but he cannot cope with any unexpected expense, even a small one like a plumbing

or carpentry repair. As for a major expense like buying an apartment, this is way beyond him. According to his contract, he cannot engage in private practice. He is perfectly willing to give the patient full service, but he wants fair remuneration. The doctors reacted to the realities of Israeli life."

Dr. Davis points out that no profession in Israel requires such rigorous training as a doctor. Even gifted students may get accepted by the medical schools only after two or three attempts. In order to qualify, they have to make sacrifices over long years of a demanding course. At the end of this training, they expect to be fairly paid — and before the strike they were not.

There was certainly a great difference in the attitude of some of the senior doctors, says Dr. Davis. "Most of them felt very uncomfortable about the strike. They don't get adequate salaries either, but they can make out through private practice." Private practice is limited because of the burden of service, teaching, research, professional committees, and keeping up to date with medical developments.

He also thinks that there is an excessive emphasis in Israeli training on the scientific aspects of medicine rather than on service. Major advances in the basic medical sciences have changed the approach in the basic medical sciences, but the Israelis have shifted the balance too far. One result is that when a doctor qualifies, he is angry to discover that the kind of work he is called on to do does not utilize his skills, but could be done equally well by nurses, and feels frustrated.

But Dr. Davis still believes that the primary source of the trouble here is financial, not professional. This is proved by the number of young doctors who emigrate to the United States, although very few of them receive appointments at hospitals of the calibre of Johns Hopkins or Cornell; they have to go to less prestigious institutions with standards lower than those in Israel hospitals.

"I also think there has been a world-wide change in the standards of this profession," concludes Dr. Davis. "The old image of the healer has altered. The uniqueness of the doctor-patient relationship has been eroded."

PROFESSOR KALMAN J. MANN, Director-General of the Hadassah Medical Organization, a sabra who also trained in England and is a

Follow of the Royal College of Physicians, believes that the cause of the change in the attitudes of Israeli doctors is the division of the profession into two sections: those who work in the big hospitals are regarded as an elite; those who work as family physicians enjoy less prestige, and come to feel that they are second-class doctors.

The hospital doctors have at their disposal all the resources required to make use of their training, while the family doctors are left to battle along with primitive equipment and inadequate assistance: some of them do not even have a microscope. And any interesting cases that come their way have to be passed on to specialists or to the hospital. There, everybody works in teams, with nurses, technicians, laboratories, everything needed to make medicine exciting. So the family doctor begins to think of himself as a failure — and his bitterness is all the greater because his pay is poor.

"The pity of it is," says Professor Mann, "that primary health care in the family and the community should also be extremely exciting. The physician has to understand physical, psychological, social environmental and personal health."

Professor Mann headed a commission appointed by the Israel Medical Association to investigate the organization of the country's health services. This Commission recommended, among other things, that the hospital and the family doctor should become links in the same chain, instead of being separated as they are at present.

The regional hospital should provide the framework for the total health of the community: the family physician should be a member of the hospital staff working with the family and the community. Thus, family medicine would be recognized as a specialty of internal medicine, just like cardiology and haematology: the family doctor would have full access to all the human, technical and financial resources of the hospital.

He could say to his patient in the clinic: "I've done what I could for you here. Now I must take you to the hospital for further examination." There, if he wanted, he could call in other specialists, but he would continue to be associated with the case. This would fulfil his professional expectations — and would also make the patient happier.

At present, the family physician loses track of the patient once he enters the hospital: conversely,

few hospital professors or high-ranking medics visit a patient at home after discharge. One patient, used to the huge teams seeing her daily, sometimes twice a day, in ward rounds, once complained to me after she went home: "Where have all the doctors gone?"

THE MANN recommendations were approved in theory by the Israel Medical Association, but vested interests — political, institutional and professional — have prevented any real changes in the health set-up. The Government's proposed nationalization of health is planned merely as a consolidation and amplification of the system that was so roundly condemned during the strike by doctors, administrators and patients alike.

To test his theories, Professor Mann induced Hadassah and Kupat Holim to try out a test project in Beit Shemesh, near Jerusalem. The project covers nine neighbouring immigrant villages and two kibbutzim. Each of the villages is served by a nurse — not a doctor — who filters patients and sends those who need a doctor by special bus to the Medical Centre in Beit Shemesh, served by two doctors, who may treat them on the spot or may send them to Hadassah in Jerusalem.

The two doctors are attached to the Hadassah's Internal Medicine A department as specialists in family and community medicine. They are in the department three times a week, also spend six whole weeks there every year.

The scheme has been running for three years now and is proving a great success. Professor Mann emphasizes the value of using nurses to check patients: this reduces the immense load of unnecessary examinations normally borne by family physicians, thus freeing them to spend time in the Medical Centre. He estimates that the number of cases seen by the doctor can be cut by a third.

DR. JACK HARVEY MEDALIE, Professor of Family Medicine at Tel Aviv University, was born in America, graduated in South Africa, and did postgraduate work in Boston. Together with Professor Mann and others, he wrote "Visits to Doctors," a report on research into why patients seek medical advice. "Never mind the strike," he says, "let's think about the future. It seems to me clear that nothing will really change as a result of the strike. The doctors will feel rich for a while, till taxes and inflation catch up on them. They may even improve their standards of living somewhat through increases in the real value of their salaries. But the strike will not change anything basic."

Prof. Medalie maintains that nothing has yet been evolved to replace the family doctor in the Western world. All kinds of schemes have been tried, and have failed. This is appreciated throughout the Western World: in America there are now 50 schools encouraging family medicine, in Great Britain the prestige of the general physician is reviving. "What made the difference in Britain," says Prof. Medalie, "is that they faced the realities of doctors' human needs. A Dr. Kuenssberg, originally from Austria, propounded the revolutionary principle that the more you pay the doctor, the better the service will be. Astonishing, isn't it? What is more, his idea was accepted. Today, a good general practitioner in Great Britain can earn more than a consultant in a hospital."

"I think this approach is valid for Israel. In our course on family medicine, I've had a student say to me: 'Don't talk idealism to us: we can't afford Zionism. To be a family doctor in Israel under existing conditions, one has to be a complete idealist — and none of us is such an idealist.'"

Prof. Medalie goes on: "I think he's quite right. I know of at least 50 family doctors who are great physicians, selfless and devoted, and appreciated by their patients. A man can do a great job here, but it has to be at enormous financial and emotional cost. I think we should base our reforms on realities, not on things as we would like them to be."

It's a reality that we have very poor doctor-patient relations in Israel, both in clinics and in hospitals. Doctors never bother to talk to patients. In South Africa, for example, communication with patients is basic: here the personal contact is lost. Sometimes I think that if a gentle doctor treated a Jewish patient in the Diaspora as some patients are treated here, the Jew would accuse him of anti-Semitism. We try in our course to teach human relations — this year we've had a very positive response in our sixth year students."

APART FROM improving human relations, Prof. Medalie believes that there should be a complete change in the system of payment to family doctors, based partly on the English system, and partly on experience during the strike.

Today, Kupat Holim doctors get their salaries on a basis of a panel of about 1,500 patients each, whom they see in theory in clinics (or at home if they are sick enough) between 8 a.m. and 1 p.m., and between 4 p.m. and 7 p.m. In reality, the doctors often do not spend these hours in the clinics, because of the demands of their private practices. Some accept larger panels, going up to 2,000 or 3,000, so as to earn overtime from the Sick Fund, which means they give that much less time to each patient. They do no preventive medicine.

"The first thing we should do is accept the fact of moonlighting — this is part of the Israeli medical way of life, perhaps of all life in the country," says Professor Medalie. "Let's not pretend it doesn't exist, or shouldn't exist, because it's immoral. Let's say: 'Very well, you want to moonlight. Then do so for the good of the patient.'"

"Let's ask each doctor to be responsible for the whole patient and his family, not just for curing him when he's sick — this means preventive medicine as well, attending to pregnant women and children, doing periodic checks of hearts and so on. For this we pay him 15 per cent extra."

"Let's ask the doctor to work in teams with social workers and nurses, so that we have groups looking after the whole family. This would be a tremendous thing. For this, another 15 or 20 per cent. If he goes into the hospital with his patient, as Professor Mann proposes, another 15 or 20 per cent."

"Community work with the whole community, including health education — another 20 per cent. It's horrifying how many high school children have never had any education about sex — the doctor is the logical teacher, but he never talks to them. Unhappiness, breakdowns, divorce, even worse troubles could be avoided — but the doctor must be paid."

"Look at it from the patient's point of view. A doctor sees a patient for curative purposes about ten times a year. On top of this he would also do a check-up, advise the mother and children. This would reduce hospitalization. In Liverpool, through improving the pay of general practitioners, and encouraging preventive health, they reached the stage that they were able to close down a general hospital."

"Of course, the percentages I'm suggesting are arbitrary. But I believe that paying doctors properly to moonlight on their own side to moonlight in the way of preventive and community health would make the Mann Report work. And we could thereby transform medicine in this country."

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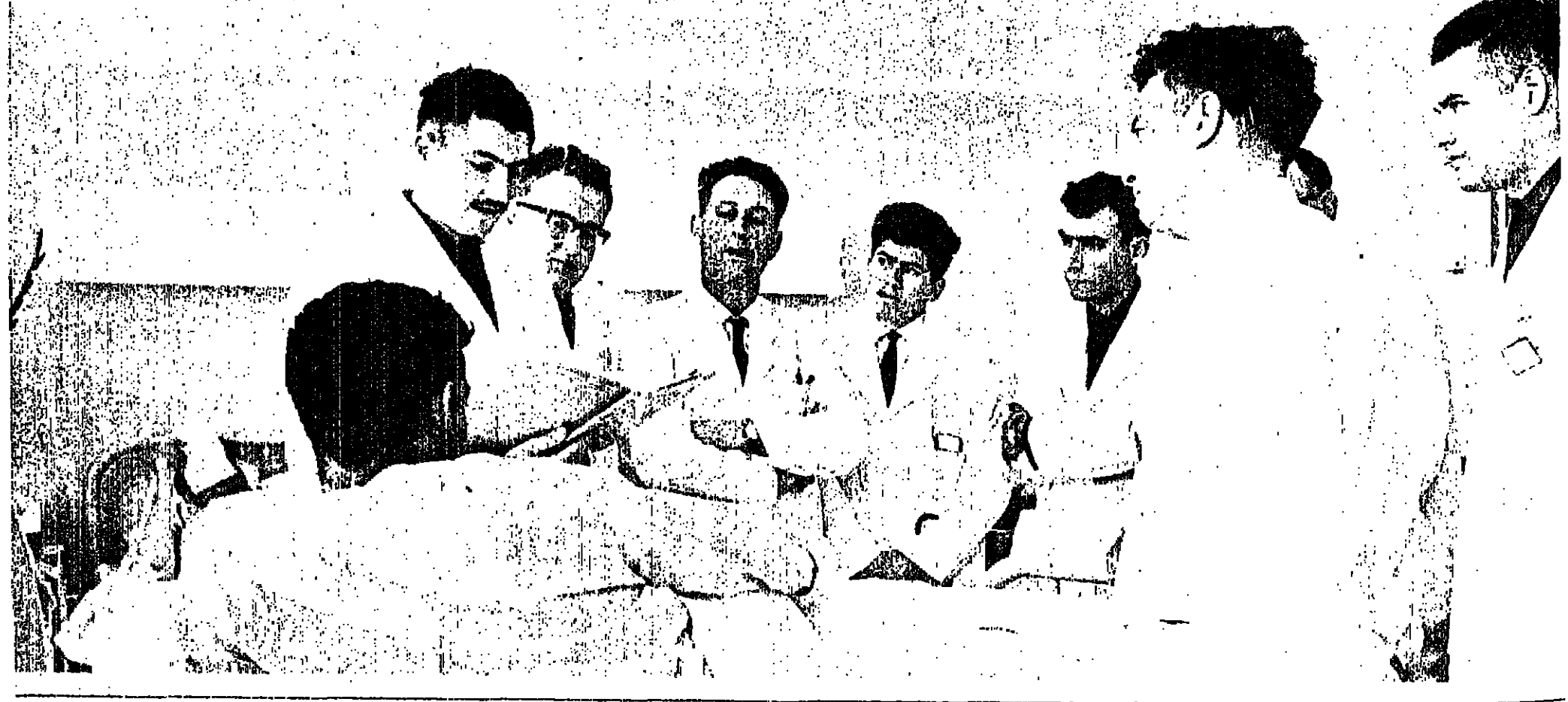
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Christians in a Jewish state

WHAT DOES IT MEAN to live as Christians in a predominantly Jewish State? What are the implications of a reversal of the situation in which, for long centuries, the Jews lived in societies that were deeply influenced by Christianity? What does Jewish political sovereignty mean for the overall Christian appreciation of the Jewish reality in its manifold aspects? To what extent does this new situation call for a new thinking of traditional Christian theological positions?

These and still largely unanswered questions require profound research and study. They involve complex relationships between Jews and Christians heavily burdened by traumatic experiences and tragedies. The burden of the past is heavy enough, yet the present relationship in Israel between Jews and Christians cannot be considered in isolation from the very complicated and delicate issues which the Jewish people are facing in this part of the world, especially with regard to its Arab neighbors.

The questions constitute a particular challenge to the Christians who are living in this land. Small though their numbers may be, the challenge they face is a huge one. Christians can no longer confine themselves solely to those affairs which occupied them in the past, such as preservation and maintenance of the Christian holy places, caring for the indigenous Christian communities and

their charitable institutions and in educational activities. They must, in addition, face up to the problems and the challenges posed by the new situation. This concerns especially those who have an academic theological background.

AWARENESS of this responsibility forms the background of the initiative taken in 1966 by the Anglican priest Peter Schneider and others in establishing the Ecumenical Theological Research Fraternity in Israel.

This "Fraternity" is quite different from the new Ecumenical Institute for Advanced Theological Studies at Tabor, near Bethlehem, although a cordial relationship exists between the two bodies.

The Institute puts the emphasis on bringing theological scholars from abroad together in an ecumenical atmosphere for a short period of up to nine months. The Fraternity is basically an association of Christian theologians, with an academic background, living in this country either permanently or for long periods, who pursue a continuing research study of Jewish faith and tradition and also of the relations between Jews and Christians, both past and present, especially in the context of those relations as they exist in Jerusalem and Israel.

It is, of course, impossible to

study Jewish-Christian relations in a vacuum. Jerusalem is no vacuum. The many traditions within Christianity as well as the other two major monotheistic religions, Judaism and Islam, meet, or must we say confront, each other. Never closing its eyes to the very complicated and rich context of this situation, but at the same time conscious of the limited resources of qualified personnel and of time for its purposes, the Ecumenical Fraternity has decided to concentrate on a particular study: Jewish-Christian relations in the unique setting of the State of Israel.

THE FRATERNITY has engaged in many activities in this area of study. Its publication "Immanuel" (often referred to in this column) is a bulletin of religious thought and research in Israel which presents to an international Christian and academic readership, English summaries and translations of Hebrew publications in this field. The Student Christian Forum aims at helping visiting Christian students to orient themselves more in depth to the religious, social and political situation in this country. The Fraternity has sponsored or co-sponsored various ecumenical and interfaith manifestations in Jerusalem, such as the recent Interfaith Symposium or the current HOPE Seminar of prayer, study and pilgrimage.

The regular Lecture-Discussion Programme, however, has received little attention under this rubric, although it has been the backbone of the Fraternity's activities since its inception. Throughout the academic year (from October to May or June), there are monthly sessions at which a lecture is followed by a general discussion.

The subjects have been chosen according to the overall theme adopted for the year. For the first year, the theme was the various connotations of the word

"Israel" in the Hebrew Scriptures, in the New Testament, and later in Jewish and Christian tradition and thinking. After the upheaval of the Six Day War, Jewish exiles helped Fraternity members to focus their attention on "The Association of People, Land and Religion in Jewish Tradition."

Another series was about "Israel" in the New Testament, a subject in view of certain thoughts and speculations in Jewish and Christian circles about fulfillment of prophecy in connection with the return of the Jewish people to its ancient homeland. A very enlightening and successful series was on "Interpreting the Bible" with lectures on "General characteristics of traditional Jewish interpretation of Scriptures," "The Bible and Qumran," "The Bible and Midrash," "The Midrashic approach of the Old Testament," "The Bible and Jewish Hellenism," "Augustine's attitude to the Old Testament," "The Bible and the Jewish Enlightenment," "The Hebrew Bible in Israel's Education." It became clear that the method of interpreting the Holy Scriptures is a major key for the understanding of the differences and the similarities between Judaism and Christianity and of the specific difficulties which both religions are facing in this age of secularism and the decline of belief in the divine authority of the Holy Scriptures.

During the past academic year, the focus was on the unique situation existing in Jerusalem, where the three monotheistic religions meet each other, often only in a very external way. Since it is first of all by prayer and worship that religion is visible, it seemed appropriate to concentrate on the subject: "Monotheistic Worship in Jerusalem."

THROUGHOUT THE YEARS of the existence of the Fraternity,

many scholars, some of them very distinguished, have made their contributions to this programme of lectures and discussions. Israeli Jewish scholars have included Joshua Amir, Chaim-Hillel Ben-Zur, Gabriel Cohen, David Flusser, Theodore Friedman, Moshe Greenberg, Joseph Heinemann, Pinia Nave, Glazer, Schwab, Uriel Tal, Shmaryahu Talmon and R.J. Werblowsky. Among the Christian scholars from this country have been Hans Bonstein, Murel Dubois, Edward Every, Hans Kohn, Peter Schneider, Cons Schoneveld, Abbot Rudolf, OSE, B.D. Smekin, Joseph Stasied, Uriel Tal, Shmaryahu Talmon, Jean-Jacques Von Allmen visiting Christian lecturers have been Roy Eckardt, Prof. Kilpatrick, Paul Minner, James Parkes, Klaus Schmidt and Kristor Stendahl.

These lectures have always commanded attention from outside the Fraternity, and Christian and Jewish guests have regularly attended the meetings. Recently it was felt that this much appreciated openness was perhaps at the expense of concentration and study-in-depth, and that it militated against the internal cohesion of a group that wanted to work as a real "fraternity." In the coming year, therefore, more emphasis will be laid on seminar sessions for members only.

The more public meetings had their own merits and seemed to have met a want, and they will continue next year with attention directed to contemporary aspects of Judaism as a living Jewish religious experience in the present time. An attempt will be made to answer the question: why it is important for Christians (for their self-understanding as Christians) to study these aspects. It is hoped in this way to contribute to the preparation of the ground for a meaningful dialogue between Christians and Jews.

Revolution as an extension of childhood

REMEMBERING THE ANSWERS: Essays on the American Student Revolt by Nathan Glazer. N.Y. and London, Basic Books. 311 pp. \$7.95.

THE POLITICS OF UNREASON: Right-wing Extremism in America, 1790-1970 by Seymour Martin Lipset and Earl Rabb. N.Y., Evanston, and London, Harper & Row. xxiv+ 547 pp. \$12.50.

Lloyd P. Gartner

DANIEL P. MOYNHAN, then a Harvard professor, addressed the newly arrived Harvard freshman class one Wednesday evening last September. Expressing his trust that the new students had come to the hall with "skins of the past" shed, — Yom Kippur had ended about an hour earlier, and one among 30 per cent or so of the group who would have been Jewish — he warned to his subject, which was the politicization of the university.

Moynhan was urbane, witty, ironic, too, for he confided to these bright youngsters in the cryptic expression of Medieval Hebrew exegesis, "ve ha mayvin, yavin: those who understand, understand." (The address was published in "Commentary" last December.) He concluded, more or less, that ideology entered the structure of the American university during the 1930s with Communism and its sympathizers. The universities as such were trapped by their own libertarian principles. During the turbulence and violence which disrupted Harvard during the late 1960s, that great university had nothing to fight back with except "good manners," a quality heavily discounted by leftist and most other contemporary ideologies.

Moynhan found only one exception to the prevailing intellectual impotence: the presence on the Harvard faculty of "an occasional Social Democrat, wanderer in from CONY." Only they, he implies, seemed able to mount an ideologically effective response to the radical contention that the neutral, non-political position of the university was a capitalist, establishment pretense, and that the university as such must accept the radical position and become "involved" (the accepted word) in social problems.

TO SCRUTINIZE these "CONY Social Democrats" and their ideas seems worth doing, at least briefly. At Harvard there are Nathan Glazer, Seymour Martin Lipset, and Daniel Bell, among others, and one could practically add Moynhan himself. Men like Sidney Hook and Irving Kristol to the right of these men, Irving Howe to their left, and Norman Podhoretz and Milton Milmeirich help to round out the group. Bayard Rustin is their close, Negro counterpart. Hook, the oldest, is 70, but the others are aged around 48 to 55. All but Moynhan, a Catholic intellectual, share the fact of being Jewish and of being one generation removed from immigrant Jewish life and movements, and all but one or two have been intellectually competent and active in the Jewish sphere. Only one is not an alumnus of City College of New York. Podhoretz edits "Commentary" for the American Jewish Committee, and its readers well know Himmelfarb's erudite subtlety and independence of mind; most of the others contribute there more or less often. Another favourite "salon" is "The Public Interest," and "Dissent" which Howe edits, might be added. As for "Commentary," it is not Social Democratic nor is it Zionist, but one would have to look very hard to find Rightist or New Left or anti-Israel views in any page but

in its letter-to-the-editor columns. What these men have in common, it appears to me, is a background of socialism from the three American socialisms declined to impotence during the 1930s and 1940s. They, who would have been the socialist intelligentsia 10 or 20 years earlier, found socialism inadequate to the totalitarian assault and made their choice of democracy and Left-wing New Dealism. From socialism they inherited pronounced anti-Communism, not only on account of Stalin's tyranny but also because they refused to accept the required intellectual subservience. They came to distrust politics as an ideological system, and to see the give-and-take resolution of conflicting political and social interests not as corrupt politics but as the desirable essence of democracy.

Obviously they joined the rejection of ideology by Western intellectuals from the 1940s which is typified by George Orwell. History was not moving to a revolutionary, super-historical climax; they preferred the slow, often painful, but surer and more humane route of step-by-step social amelioration. In short they became pragmatist, pluralist, liberal democrats. Now these were political convictions which they shared with 25m. or so American voters even if they could articulate these ideas with greater learning and wit than almost anyone. But the "CONY Social Democrats" early experiences with totalitarian ways of thinking and revolutionary visions made them distrustful and then outspokenly opposed to the New Left, and its most effective critics.

NATHAN GLAZER, Professor of Education and Social Structure at Harvard, fits into this group, and his volume of essays and addresses composed between 1961 and 1969 illustrates, therefore, not solely his personal intellectual development during that period. Glazer's opinions follow the American university from the days of John P. Kennedy and the Peace Corps through the Berkeley uprising of 1964 and on to the violence which shattered Columbia, Harvard, and other great and lesser universities. The calamitous shooting of four students on the Kent State University campus, and the short American incursion into Laos and Cambodia occurred as Glazer wrote his preface.

Glazer began as a residual radical and an educational reformer. While a Berkeley professor, he strongly opposed the system of grading students, mechanical course structure, and the rigidity of departmental separation. He sought allies among students and colleagues interested in change and experiment, but found few. The Berkeley Free Speech Movement of 1964 won his hesitant support for its interest in educational issues. But it soon showed intolerance and willingness to condone disruption and violence, and above all an implacable will to power.

BY 1968, when the Columbia disturbances signalled the period of the most intense strife, Glazer had concluded that educational reform did not interest campus radicals, and he became a firm defender of university neutrality and non-involvement in public issues then under attack. Militant students were demanding — among other things — equal voices in curricular decisions, and little less than that in decisions about hiring, firing, and promotion. They demanded college credit for "courses," mostly propaganda harangues, they offered to their followers.

Glazer permits himself sarcasm in commenting on the action of faculties faced with the plain issue of power and the assault on their rights and privileges. They decided one would have to look very hard to find Rightist or New Left or anti-Israel views in any page but



Club-wielding sheriffs herd student demonstrators to jail. (Camera Press)

The long hearings, weary deliberations, and elaborate reports of these conscientious committees bore as much on the real situation as would a reconvening in 1978 of the Continental Congress. There is one point which I believe shows how much real revolutionism existed on campus in those days, and the astute Glazer, it seems to me, does not properly credit it. Revolutionists against an entrenched political or social system have known the reward and the price: success meant power, failure meant prison, exile, or death. They prepared for power and steeled themselves for failure.

(Note the frequency of sacrifice and death as motifs in their songs.) From those in power, czars or industrialists, they expected no favours. Not so the campus revolutionists. Forgiveness and amnesty were invariably demanded for any destruction or disruption, while sympathetic professors insisted on retaining their tenure at institutions they were publicly subverting.

VIRTUALLY NO one except the handful of bomb-happy Weathermen concluded that power in American society dwells in civil servants, the armed forces, mass communications media, trade unions, and quiet campus play-acting in order to foment revolution at the centres of power. The campus militants were rightly named, for they almost never left the campus except during the nationwide Vietnam demonstrations. They stormed and marched and vandalized within its gates, demanding that no disciplinary measures ever be taken against them and that the police never be called. Was this revolutionism or was it Keller an extension of childhood by bright

children accustomed to ever-loving and ever-admiring parents? But now the parents, natural and professional, once fascinated and bored. An example: in 1971 Random House, which has published and promoted New Left and "radical chic" literature perhaps more assiduously than any other large publisher, brought out "The University Crisis Reader." Its 1,200 pages in two volumes were edited by a young Columbia professor, I. Wallenstein, and P. Starr, a graduate student. For this collection of documents Random House asked \$10 per volume.

TWELVE MONTHS after publication, sets of "The University Crisis Reader" were heaped high in remaining bookstores, moving slowly at \$1 per volume. Boredom and calm on campus does not mean, however, that academic standards have sprung back to what they were. The campus of Moynhan's "CONY Social Democrats" is the subject of a highly polemical book by Louis G. Heller, "The Death of the American University: With Special Reference to the Collapse of City College of New York" (New Rochelle, N.Y., Arlington House, 1973, 215 pp., \$7.00), which provides a painful detail of precipitous academic decline under a system of enrolling all high-school diploma holders, with an administration impatient of faculty scepticism and dissenters.

The prominent role of Jewish students in campus radicalism is obviously interesting, and Glazer publishes an admirable essay on the subject. He considers it not youthful Jewish rebellion against conservative parents but quite the opposite: generational continuity. For these student radicals are the children of the Jewish "old Leftists" of the 1930s. If not their natural children,

the Jewish campus youth are heirs to the left-of-centre position which has been the political habitat of most American Jews during this century. A supportive, intellectually ambitious, prosperous home environment, and parental occupations largely outside big bureaucracies, readily produced children to whom rebellion against university bureaucracies was quite acceptable. Their Jewish education is meagre, and while they are quite conscious that they are Jews the fact is marginal to their concerns. Most likely they will grow up to join the many American Jews, practically an establishment unto themselves, who are prosperous patrons and discriminating admirers of the new and bold in the arts and politics, as a rule from a nest of upper-bourgeois comfort.

WILL THIS prominence of young Jews in Leftist extremism and campus upsurge stimulate anti-Semitism? A great many American Jews think so, but Lipset and Rabb's important study would not confirm this fear. The former is a Harvard professor and one of the foremost contemporary sociologists, and the latter, also a sociologist, is a Jewish community official.

While historical in content, with half of it devoted to post-World War II years, their book is rather economic and theoretic. The study of the Right-wing political record and of numerous public opinion surveys convinces them that it is "monistic" intolerance of democratic diversity and "preservatist" desire to maintain or narrow existing lines of power in society, which bring Right-wing extremists to oppose the groups which seem to embody new cultural and economic forces. The Right-wing targets have been Catholics, Jews, Negroes, and immigrants generally, depending on time and place. However, since 1950 the McCarthyite movement, John Birch Society, and George Wallace's racism, populist following have decisively put aside anti-Semites, including some within their ranks.

LIPSET AND Rabb show the American people devoted to liberty and its constitutional guarantees, but for most as an emotional attachment rather than an ideological democratic commitment of mind and conviction. The belief in liberty may be shaken in times of social stress and dislocation, because the principled "ideological democratic commitment" is held by a rather small minority (although by most Jews). Quite similarly, the great majority disapproves of anti-Semitism but are not against it on absolute principle.

Thus a period of strain, combined with skillful demagoguery, may produce a substantial anti-Semitic movement. Lipset and Rabb determine, on the other hand, that the likeliest bearers of anti-Semitism are those with a background which is rural or small town, poorly educated, and fundamentalist Protestant. Since these have been declining social groups, and their decline is likely to continue, perhaps the social source of Rightist anti-Semitism is drying up.

THE READER may ask: do anti-Semitism and other forms of extremism come only from the Right? Both authors would answer a decided no; each has written, in fact, on anti-Semitism of the Left. On the basis of their conceptually rich and extremely well-documented book, we could offer the hypothesis that anti-Semitism of the Left is the tool of rising social classes, aggressive towards those who have a little more than they have but who are not entrenched enough to be safe from attack.

Lipset and Rabb, both avowed "CONY Social Democrats," understand deeply the price of revolutionary social change and reject that political outlook. Their study of Rightist political extremism, like Glazer's of the relation between society and higher education, draws deeply on the experiences of their youth and background.

Lloyd P. Gartner is Professor of Jewish History at Tel Aviv University.



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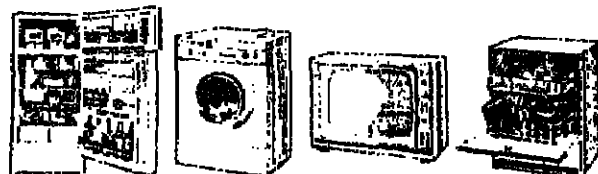
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Poems of a child of our time

A CANOPY IN THE DESERT:
Selected Poems. By Abba Kovner.
Translated from the Hebrew by
Shirley Kaufman with Ruth Adler
and Nurit Orshan. Pittsburgh,
University of Pittsburgh Press.
222 pp. \$3.95.

Curtis Arnson

From here the world of the living
is seen.
From here a whole world watches
my face dissolve into
blue.

ABBA KOVNER was born in Se-
bastopol (Crimea) in 1918. After
World War I his family settled in
Vilna, where Kovner attended a
Hebrew high school and joined Ha-
shomer Hatzair, in which "singing
was like prayer in our mouths."

In 1941, 47,000 Jews were de-
ported from Vilna to a "labour
camp" at Ponary. In November of
that year, a girl crawled out over
the bodies lying in the pits of
Ponary and, half-crazed, made her
way to Vilna, 30 kilometers through
forests. Her story of 40,000 bodies
rotting in the pits was disbelieved
by most, but Abba Kovner listened.
At the age of 22, he wrote the
first call-to-arms in the Vilna
ghetto as a result of her story. It
is this girl who haunts his long
poem-cycle, "Aho! Halkina" "הנה
היא" (My Little Sister, 1968).

Obviously, the poem is about a
girl placed in a Catholic convent
to save her from the slaughter
raging outside the walls, where
"the sun, a city lies. Body still
warm. Her are ringing." Yet, who
is dead and who survives? How
many were saved in nunneries and
monasteries and how many were
cut down? "With what—with what,
little sister, shall we weave and
drain the dream?"

Hum mourn a city
whose people are dead and
whose dead are alive
in the heart.

By 1943, nobody who was left
could doubt this girl's story. Kovner
became the leader of the United
Partisan Organization. He and his
small group decided to make their
way through swamps to the forests,
fully aware of the gravity of their
decision: whenever there was an
escape, the Germans held the
families who remained behind col-
lectively responsible. The partisans,
thus, had to decide between running
to the forest and die there fight-
ing, thus "endangering" their
families or remain in the ghetto
and share the ultimate fate of the
Vilna Jews without the same op-
portunity for resistance.

And someone stood up in the
field,
and his voice was like this night:
"Will we get there — and how?
Who will know? This night
— as on all other nights —
it's the one who will stand up
and go."

In 1947, Kovner tried to enter
Eretz Yisrael as an "illegal." He
was caught and imprisoned by the
British — first in Cairo, and then in
a Jerusalem jail, from which the
Haganah freed him. During the War
of Liberation, he served with the
Givati Brigade on the Southern
Front, to whom he dedicated the
lyric poem, "Linda Mahadaron"
לירית מחרוזת (Parting with the
South, 1949). The poem is not about
victory any more than "Aho! Halkina"
was about refuge. It is a
dirge about personal loss, the death
of a soldier named Damban, and
the destruction of cities of the
earth, burned into ashes. The death
and destruction of the immediate
war are lamented, and the insep-
arable images of the past those
from Vilna — haunt the piece:

My shadow, shadow, no use
to walk behind me! My heroes don't
remember the years of our loss!

Kovner ends with the evocative:
A step cuts in each step, there
— the city!



Abba Kovner, partisan and poet.

Silence. And nothing but silence.

Only young grass —
A big tent moves in the wind.
A cypress touches a cloud.
Sunset. A red shadow rises like
an echo in its vault.

Oh, my friends, why are you
silent? If the silence is not
"Hupa Bamidbar" (A Canopy in the Desert, 1970)

brings back the little sister and
Damban, both emerging from the
shades to the sand. The desert is
not just sand, but is the Midbar
through which Moses led the Jews
from Egypt. It is this same Midbar
where the renewed Israel fought in
1948, 1956, and 1967 in an attempt
to exorcise the ghosts of Europe.
Yet, in the desert, there are nothing
but ghosts. The ghosts of "600,000
statues breathe in the cliff," reflect-
ing the 600,000 brought out by
Moses. The ghosts of the "Letters
abandoned in the Valley of Nahal"
by a slain Egyptian soldier waft
through the sand. In the desert,
"The law of the sand/flows. Strong-
er than anything else." The law
(bridal canopy) remains in the de-
sert, but the wedding never occurs.

THE ENGLISH translations in the
volume under review are on a high
level, a great feat considering the
difficulty of the Hebrew text. Read-
ing Kovner's poetry gives one a
powerful feeling of *deja vu*. We
think we are in the desert, and
suddenly we are back in Europe,
or with Moses, or in school reading
the Bible. Yet, all the while, sand
and blood lurk in the corner of the
eye, occasionally intruding upon
the consciousness before receding
slightly to wait for another weak
moment. Kovner reinforces these
feelings by continual reference to
Jewish texts or customs, using words
or phrases or forms taken from the
Bible, the Prayerbook, or the
Medieval piyyut (liturgical poetry).

A simple example from "My Little
Sister" shows the difficulty for the
non-Hebrew reader: "Behold you —

behold, they. So long as the night
covers you like a canopy/let us go
forth." The "behold you" is here
at the first two words of the for-
mula recited by the groom to his
bride. This truncated form is more
obvious in the Hebrew; in the
English, it is easy to miss, even
though the third line refers to a
hupa, the word for the bridal can-
opy under which the bride and
groom have their marriage conse-
crated. Shirley Kaufman (who has
recently settled in Jerusalem), an
accomplished poet herself, has not
strained the association to where it
interferes with the poetry as it
reads in English, thus making these
translations themselves poems in-
stead of mere records of the words
of the Hebrew poet. In fact, the
English sometimes reads more
smoothly than the Hebrew, which
is sometimes flawed in that the poet
offers us only allusions which hinder
the poetry.

The main difficulty is maintain-
ing the tension evoked in the He-
brew through the use of one- or two-
word associations. For an audience
unaware of the background, the
poems could easily slip into mela-
drama. Through an excellent intro-
duction and a few scattered notes,
the translator gives the reader
enough aid to be aware of what
he is missing, but the burden of
finding these things out falls to the
reader, who himself must track
down the unfamiliar references.
Thus, while reading quite nicely in
English, the translations too, are
representations of the originals but
not exact transfers of the Hebrew
into English.

The volume is handsomely pro-
duced, with good binding and paper,
and, unlike too many other paper-
back collections, will withstand the
intensive reading these poems must
be given. It is certainly one of the
finer volumes of translated Hebrew
poetry to appear recently and de-
serves a place in any literature
collection.

Questions and some answers

KNULP by Herman Hesse. Trans-
lated from the German by Ralph
Manheim. London, Jonathan Cape.
114 pp. £1.40.

Jean Straus

ANYONE WOULD want to own
this pretty little book, so nicely
bound in black and brown, with
charming little vignettes by the
early (1915) Hermann Hesse about
the classic picaresque rogue, this
time named Knulp. Barely of social
commentary, unpresentably liter-
ary, dangerously simple in moral
values, I find this little book a
test. For, in content and in format,
it is a luxury to me. Who, today,
can allow himself a story book?
The parent searching for a children's
book will not pick up this one: it
does not look like a children's book,
and Hesse is not a children's author.
The intellectual does not find any
of Hesse's writing sophisticated
enough, and certainly the early
Hesse even less so. The student
who recently discovered Hesse will
find this book's allegory too close
to home, too much a German fol-
klore to rush out and buy.

So Knulp will no doubt become
a collector's item, for those owning
everything else by Hesse with the
financial freedom to acquire this book
as well, and for those with budgets
which allow them to explore. In Is-
rael, where the paperback edition
costs IL12, they will be few, I am
sure. In England, there are enough
of these categories to suppose that
Knulp will succeed.

Too bad, too, for it is hard to
judge such a book when there are
so many other contingencies, and too
bad because once upon a time, when
books were expensive and well-



Herman Hesse

bound, we bought them, didn't we,
having no other choice, no cheap
paperbacks in competition with ex-
pensive ones. Buying a book was a
treat but by no means a weakness.
And too bad, finally, because in it-
self, Knulp is a pleasant evening's
reading. He is that character we
have all met somewhere who sud-
denly becomes part of our lives,
catalyzing our feelings, tempting
our life framework, tantalizing our
desires, and then just as suddenly
disappearing from us, leaving us
with questions: what had we to
offer him, what was he really feel-
ing when he was with us, why did
he leave, and ultimately, should we
have joined him on the road?

The only answers Hesse ventures
us are the ones Knulp experiments
with before his death: that what
you are today may be a result of
frustrating turning points in youth,
a theory which justifies any form
of weakness in adults; and that
rootlessness, though the bogger of
unhappiness in the individual, is
valuable for how it affects others.
Oddly, the tempter today no longer
seems to be Knulp himself but the
book about him.

READERS' LITERARY LETTERS

Belief and identity

To The Jerusalem Post Literary Editor
Sir, — I have read with great
interest Dr. Hertzke Fishman's review
of my book, "Israel at the Cross-
roads" (your issue of July 20). I
should like to correct some errors
which place my book in a wrong
perspective.

1 — Zor'ah is not a Hashomer
Hatzair kibbutz and I never was a
member of this movement. My in-
volvement in Jewish tradition, there-
fore, is not the product of any dra-
matic change but a result of an on-
going process.

2 — I have never defined myself
as a "secularist." I reject as a dan-
gerous simplification the use of this
term to distinguish between dif-
ferent Jews in Israel, and I consider
my point of view to be that of a be-
lieving Jew, though not in the ob-
solete sense of Orthodox thinking.

3 — My involvement in the prob-
lem of Jewish education and Jewish
way of life preceded the Six Day
War, and it seems to me that only
thus could I describe that war as a
profound religious experience. The
fact, some of the articles contained
in my book were written between
1965 and 1967.

4 — I never attempted a compari-
son between the experience of the
Six Day War and the experience of
the Jewish People at Mount Sinai.
I really do not understand where
Dr. Fishman found such a striking
comparison in my book, because to
me it sounds both grotesque and out-
rageous. But then, there are many
Halts.

points in his presentation of my
ideas which I could hardly identify
as my own.
PROF. ELIEZER SCHWEID,
Hebrew University
Jerusalem.

To The Jerusalem Post Literary Editor
Sir, — Whenever the secular at-
titude intends to purge itself of
ambiguities and uncertainties con-
cerning the subject of Jewish
identity, it finds itself shipwrecked
on the shoals of the universe of
ideology or that of mythology. In
the case of Cynthia Ozick (see her
"The Messiah and Landscape Gar-
dening," your issue of July 13), the
claims of a Jew in the Diaspora
for the Holy Land rest upon a final
confessional plea — "I need the
Messiah" — an unwelcome piece
of sermonization patently ignorant
of the reality principle in Biblical
thought.

While one must sympathize with
the writer's curious critique con-
cerning the social and economic dis-
parities between what she calls the
"Jerusalem of dates" and the Jeru-
salem of the spirit, who should we
be lured to choose between the two,
ultimately justifying our claims to
the Land of Israel in terms of my-
thical, fantasy and romantic
illusion? On the contrary, injunc-
tion after injunction in the Bible
commands the Jew to wrestle with
the dialectic of everyday life.

DR. WILLIAM PROWELLER

Penelope revealed

NORRIS'S BUSINESS by Pen-
elope Gilliatt. London, Secker and
Warburg, 185 pp. £2.10, or on loan
at the British Council Library,
Jerusalem.

Aviva Even-Paz

MRS. GILLIATT wrote the script
of that much-admired film, "Sunday,
Bloody Sunday." She was also at one
time the wife of Princess Margaret's
best man, then had a much-publi-
cized affair with John Osborne, and
then moved on to Mike Nichols. I
mention all this because one would
think that she must be a hard, suc-
cessful female who knows it all.
Yet the hallmark of these stories
is their extreme sensitivity. They
made me feel stupid, imperceptive,
as if I had been unaware of a
whole range of feelings.

The reader must be warned that
these are not the kind of stories
to send you nicely off to sleep.
Some of them were completely over
my head — I wondered if I was
reading science-fiction. With the
story "Foreigners," things picked
up a bit — it's about an illegiti-
mate Anglo-Indian married to an
Englishwoman trying to find a place
for himself in his own home in
England.

The best story is "As we have
learned from Freud, there are no
Jokes," about a young Scottish girl
suddenly widowed in New York. It
is really touching, the sort of story
that when you're thinking about
something else, it will come into
your mind leaving you sad, as if
about something that had happened
to you, yourself.

Mrs. Gilliatt is a difficult writer
because she seems to be writing
only about the surface of life, leav-
ing the reader to fill in the rest.
Is this what life is like? Are people
so simple in their speech, so disjunct
in their actions and yet others
clever enough to pick up the vibra-
tions? One wouldn't think so. In
other words, Mrs. Gilliatt's strong
suit is implication. She made me
feel superficial and insensitive, al-
ways missing the real point. Or
rather, that in order to cope with
life we grow a thick carapace of
clothes, actions and reactions to dis-
guise the pain and disappointment
that is really our daily lot.

She is a brave writer because she
dares to reveal herself — obviously
a person who knows a great deal
about pain and being wounded, about
being vulnerable, puts this ex-
perience into her work, while losing
nothing in liveliness and wit, and
still retains a remarkable interest
in and compassion for others.

Monty Bodkin rides again

CAN ABSOLUTE PUERILITY be
raised to the status of genius? Of
course the real answer is either
you adore Wodehouse or you can't
stand him. Frankly, a lot of his
latest, PEARLS, GIRLS AND
MONTY BODKIN (London, Barrie
and Jenkins, 192 pp. £2.20, or on
loan at the British Council Library,
Jerusalem), is nothing to write home
about, but now and again there is
a gem. "It seems she was a woman
who had strong views on the fool-
ishness of paying duty to the United
States Government. They had more
money already than was good for
them, she used to say and if you
only spend it." Well, if you think
that's marvelous, Wodehouse is for
you. Or "She treats me like what
are those guys they have in Mexico,
spoons or something they're called."
"Poons." "That's right, she treats
me like a poon." See what I mean?
A.E.P.

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Prof. Menachem Elon

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this week 30 years ago

AUGUST 10, 1948 — UPRISING IN BIALYSTOK GHETTO

Resistance in Bialystok had been organized under the direction
of Mordecai Tenenbaum from the early days of the ghetto in
1941. The underground was, however, not ready to act at the
time of the great German action in February 1943. There was
a lack of arms and a lack of unity which was not overcome until
July 1943. On August 16, the Germans made a surprise attack
on the Jews in the ghetto and most Jews obeyed the orders given.
The Jewish Fighting Organization opened its attacks with the
object of preventing Jews going to the deportation trains and
to break through the German lines to reach the forests. German
fire, supported by tank action, crushed the rebellion. After a
day of fighting, 73 fighters retreated to a bunker to organize their
escape to the forest; they were discovered by the Germans and
all but one were killed. The other ghetto fighters held out for
another month until the revolt was quashed. Its leaders, Tenen-
baum and Moszkowicz, apparently committed suicide. News of
the revolt was carried by underground gith couriers and made a
deep impression on the Poles and the Germans.

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(Left) Mayor Yitzhak Peretz — "Development towns were built by people who sat in Tel Aviv..." (Right) Community Centre director David Ben-Menahem runs Dimona's most successful public project.



Circumventing stagnant sewage in Dimona's Shikun Best. (Below) "Black Jews," seen here studying Hebrew, are often in the news.



THE FIRST IMAGE of Dimona which registered in my mind was somehow symbolic of all the poignant problems of this development town in the desert. It was an Indian woman in a sari hanging out her washing on the barbed wire surrounding the shrubbery of her shikun.

Amidst, which built the shikun, tried to relieve the harshness of the concrete with flower-beds, saplings and shrubs. They insist on protecting the plants with barbed wire until they have taken root in the sandy earth, because otherwise the shikun children mutilate and destroy them.

The Mayor, Yitzhak Peretz, said he was firmly against the barbed wire. He had remonstrated with the Director-General of Amman, Zvi Eldorati. The shikunim were not concentration camps, he had argued. All the shrubs were not worth one single child getting hurt.

Mayor Peretz, too, strives to create a pleasant and aesthetic town for his citizens. He has spent thousands on painting the lampposts orange, installing ultra-modern benches and avant-garde bus shelters in cheerful, garish hues.

A Western resident of the shikun admitted that she did not let her little daughter play outside alone for fear of her being hurt or foully sworn at by other children. She is also loath to let her dog out, because he is often the target of sticks and stones. Many a dog and cat has met a slow and agonizing death at the hands of the children of that shikun.

My last impression of Dimona was also symbolic and thought-provoking. It was of the "villa quarter" at the end of town. This is where the new technocracy of Dimona, the scientists, technicians and factory managers, pay up to IL100,000 for a semi-detached cottage or villa with its own delightful little garden. I saw children romping happily here while their parents drank iced fruit-juice on the lawns which give onto pedestrian promenades. A high wall encircles the "villa quarter."

The experience which left the deepest impression on me was a sight of social distress so abject that I could not imagine anything worse.

In a third-floor shikun apartment, a baby lay on a grimy bed, flies clustering round the congested blood of its circumscription wound. In the next room a heap of human faeces on the floor. Flies, stench, heat. A woman who might have been anywhere between 20 and 50 holding another baby in her arms. Five other children, bright-eyed, and happy, chattering round her or playing in those indescribably dirty rooms. The walls and the ceiling were black from the smoke of candles, although there were electric lights. There was no refrigerator.

On the balcony, stretched out on a bed, lay the father, tall, handsome, and stone drunk. The children clambered over him, but he was too intoxicated to notice.

It was Naomi Naon who took me to that apartment. Naomi, 30, and with two children of her own, is "Auntie" to the children of Dimona's 600-odd Indian (Bene Israel) families. She came to Israel as a teenager and lived at Kibbutz Dovrat, where she married a young immigrant from Turkey. He is now a well-paid laboratory technician and would prefer her not to go out to work. But if she stays at home the Indians come to her anyway, begging her to shepherd them through Government and Municipal offices, to fill out forms for them, to advise them, to help them settle in new surroundings still very strange to them.

Naomi told me, surprisingly, that drunkenness is one of the most acute problems of the Indians in Dimona. She finds it difficult to explain, because no such problem existed in India. She says the men themselves ascribe it to the cold, Negev winters. They drink in the winter to keep warm

— and by the time the summer comes round they are no longer inclined to stop. They favour brandy, but drink arak too. This drunkenness makes for absenteeism, for dismissals, and ultimately for a reluctance on the part of employers to take on Indian labour.

It also repels many of the children, who seek to be out of the home as much as possible. Perhaps this is why the truancy rate among the Indians, who form about 15 per cent of the Dimona population, is much lower than among the Moroccans. The latter comprise over 60 per cent of the town's inhabitants. Most of the remainder are immigrants from Rumania.

During our tour of Indian homes we met Mr. Abraham Kasukar, an electrical goods salesman whose visiting card, however, describes him as a "legal adviser and social worker." According to a Municipal social worker, Kasukar is considered a professional

How can you expect them to learn hygiene if they have to live in these conditions?

Neighbours told of their repeated importuning of the Municipality and Amidar to repair the sewage pipes which are burst in several places — all to no avail.

Nor is it only ground-floor tenants who suffer from sewage leaks. A woman on the first floor said her apartment is flooded with sewage periodically.

This is because in Dimona, for some reason, sewage pipes are built inside apartments, through kitchens or bathrooms or balconies. In the whole town, I did not see a single sewage pipe on the outside of an apartment block, as is common elsewhere.

The mayor himself could not explain this. Indeed, Mr. Peretz had no satisfactory answer to the problem of sewerage, which plagues not only Shikun Best but many other areas of the town. He said that the Municipality had, together with Amidar, de-

relevant Government departments have not thought one necessary to this day."

He gave a telling example of the lack of proper planning. Dimona's apartment blocks have far too many windows, which allow in too much light and heat. What was airy and pleasant for Kiryat Shmona is blinding and oppressive for Dimona, but the lesson has only recently been learnt. The new villa section at the end of town looks like a Gaza refugee camp, with high walls and tiny windows, but inside the houses, the atmosphere is cool and balmy. But most Dimona people live in the shikunim, and swelter.

MOROCCAN-BORN Yitzhak Peretz was a teacher in Rishon Le-Zion when the challenge of the developing Negev beckoned him to Dimona. He became a social worker for the fledgling Municipality, and later head of the edu-

this year's election. He envisages a continuing coalition with the NRP and the others.

He rejects the notion that his membership of a small party limits his leverage with the national government in Jerusalem. He says he has excellent personal ties with most of the ministers — although he is not afraid to fight them when he thinks it necessary. Thus, he has been fighting long and hard — and without success — with Health Minister Victor Shemtov who rejects Dimona's demand for its own hospital, which would also serve Yeruham and Arad.

And lately, he has been arguing with Housing Minister Ze'ev Shoref and his Director-General. In connection with the Government's promise of an early solution to the overcrowding problem, local authorities were asked to provide figures of the number of families they had living more than three to a room. Peretz refused. Rooms are not the sole yard-

I could not help wondering out loud to Mayor Peretz what the residents of Shikun Best, with their smelly sewers, felt when they read the booklet: "The Kupat Holim — on the whole the appearance of this building is satisfactory. We have found it necessary to paint the lower-level ironwork on the windows green and turquoise..." and so on. Was there not a glaring contradiction here, a wrong order of priorities?

Mr. Peretz explained again that it was not he who had built the shikunim so thoughtlessly, and haphazardly. But why, if people had to live in unsatisfactory homes, should they not at least enjoy pleasant surroundings and recreational facilities in their parks and public places?

He supplied some instructive statistics. In 1963 the town's budget had been IL4m. In 1969 it was IL7.5m, but the population had doubled and the value of money had plummeted. Last year, the budget was IL22m.

The family live in two nicely-furnished apartments with their old grandmother, determined to maintain the intellectual and material standards which they enjoyed in Fetz.

The two younger girls hope to follow their brother through high school and into university. They attribute their determination to their mother, a strong character who has fought back against the misfortune of widowhood — her husband died en route to Israel ten years ago — and brought up her family to value education and strive for academic training and worthwhile careers. It is the distaste of the family unit and the generation gap, says Shimon, which accounts for so many of the delinquency and social problems in Dimona.

THE SCHOOLS were closed for the holidays, but the youth clubs were open, and I was taken round these by social worker Moshe Landsman, a 22-year-old Orthodox American, working for his doctorate in clinical psychology, who, I was told repeatedly had "done wonders" for the town.

At the Massada Club, housed in a stifling air-raid shelter, Itzik, the leader, complained that because it attracted the toughest kids, it was "treated as a step-child" by the Municipality. Apart from Moshe, no municipal official had visited the club for nearly a year. At the Beit Efraim Club in Shikun Best, which has over 600 members ranging from six to 18, we saw Nahal girls working with the children at painting and cosmetics. The list of activities at Beit Efraim was impressive: art, handicrafts, football, judo, jazz, cosmetics, music and chess. For each activity there are qualified instructors, hired by the Municipality with Education Ministry funds. The chess coach is one of Israel's finest players.

The Dimona Community Centre, one of a chain established in development areas by the Education Ministry Corporation and Community Centres, is certainly the most impressive public project in the town, both from the structural and from the social viewpoint. Opened only 18 months ago, it has already established itself in the lives of all sectors of the community.

In the morning, there are programmes for housewives. They can come with their washing, leave it in the machines, and take part in cookery courses, batik, embroidery or child care. Women of all communities join, says director David Ben-Menahem, and Moroccans, Indians and Rumanians mix freely.

In the evenings there are classes in art and ceramics, Jewish studies and folk-dancing, citizenship and languages. The Centre also houses the town's concert hall, runs film clubs, and displays exhibitions by local artists in the comfortable foyer where people can sit or an evening watching television or playing chess.

Although the activities are heavily subsidised by the Government (the centre's budget is IL450,000 a year), none of the activities is free. For instance, the women's morning club costs IL10 a month. This is a deliberate policy, Ben-Menahem explained, so that the participants will value the facilities they enjoy.

WHEN DIMONA was originally built, it was planned as a dormitory town for the Dead Sea chemical industries. But now, only about a thousand employees of the Dead Sea plants live there. Many more prefer Beersheba or Arad. More than half of the Dimona labour force is employed in the two giant textile mills, Kitan Dimona, which employs 1,800 people and Stivel Dimona, with 1,300.

Many of the employees there are women. Both men and women work shifts, working one week in three through the night. All those I met complained of the pay, and of the conditions in the factories — especially the noise.

I asked the manager of Kitan, admittedly at short notice, to show me round the plant, but he said he had no time.

The secretary of the Dimona Labour Council, veteran Labour Party man Yehuda Yeffet, received me in his well-appointed office radiating satisfaction and good cheer. He smokes alternately Kent cigarettes and fat cigars, offering them generously. With him when I called was Henri, Mayor's labour council member and secretary of the works committee at Kitan.

I said I had heard that pay at Kitan was bad — around IL400 a month — and that the noise was debilitating. Both seemed to take this as a personal insult.

"Whoever told you that they earn IL400 at Kitan is a confounder Har," Brayer declared. What, then, was the starting pay at the plant? I inquired. He replied that a girl began at IL425 gross. Was this, I asked, so very different from what I had heard? He explained that there was an extra 15 per cent "diligence bonus" to be earned if you appeared on the job every day of the month and were never late. What if you were ill for one day? Then you got nothing.

There was also up to 40 per cent extra to be made on premiums, and there was grading and promotion... so that a diligent and productive worker could make up to IL1,000. Wages at Kitan were better than at any other textile plant in Israel, Brayer said, and this year the workers would receive some IL200-IL300 in shared profits, too.

Mr. Yeffet said philosophically that noise was unavoidable in some stages of the textile weaving process, and Mr. Brayer added that Kitan was the most modern and most noiseless textile plant in the whole Middle East. They both assured me that men and women got used to working night shifts and there were no adverse effects on their home lives.

BOTH MAYOR PERETZ and Yehuda Yeffet said that Dimona's main problem and main challenge was to attract more science-based industry to the town. This would bring in more skilled workers and more professional and academically-trained people, and they would gradually raise the social and cultural level of the town. (At present only the nuclear reactor nearby and one or two small plants employ scientists.)

But sitting with Mr. Ya'acov Ben-Shimol in his home in the "villa quarter" I wondered whether an inflow of well-paid, skilled workers and scientists would in fact make for a better Dimona, or whether it would simply exaggerate existing divisions.

"If this quarter had not been built, then people like myself would have moved to Arad or Beersheba and commuted to work," said Mr. Ben-Shimol, Moroccan-born and a technician at a local scientific concern. "If they want to attract more science-based industry here — then they will have to build more villa quarters. The same thing has happened in other development towns. There is no alternative."

Mr. Ben-Shimol is not a snob. His wife is a social worker for the Municipality. But, he says, they want to have a family now and to be able to raise it in congenial surroundings.

"We need people here like Moshe Landsman (the American social worker) and his wife," said Ben-Shimol. But because they live in a shikun they will probably leave as so many have left before them — because they cannot let their children out alone in the shikun.

Most residents of the villas didn't mind their children playing with shikun children. But there were some parents who drove out shikun children who came to play in the villa quarter. Come to think of it, he added wryly, not many did come.

(This is the first in a series on Dimona's cities and mayors)



DIMONA: A DIVIDED COMMUNITY

The name of Dimona is usually associated in the public mind with an atomic reactor located a few kilometres away and a small group of "Black Jews" from the U.S. Other, even more important, aspects of the Negev city's life are examined by DAVID LANDAU.



Dimona town square. The Municipality is above the shops on the left (Top) The nearby reactor put Dimona on the map.

troublemaker, but Naomi said that he helped his fellow immigrants a great deal.

"How do the Georgians get to live where they want?" Kasukar asked, challengingly. "Because they shout and scream."

To illustrate Dimona's housing problems, he took us to an overflowing sewer in the middle of a shikun. I frankly doubted that in the searing heat of Dimona in July, Mr. Kasukar would succeed in locating a "pool of stagnant sewage," as he had promised. But there it was, in the internal courtyard of a block in Shikun Best, stinking to high heaven.

A mixed area of Moroccans and Indians, Shikun Best — or "Shikun Yisrael" — is one of the town's poorest and most overcrowded districts.

"People don't so clean here, it's true," said Maurice Efrat, a 20-year-old Moroccan, resident of the shikun. "But you have to teach them, to show an example.

veloped an overall plan for improving the town's sewerage. It would cost IL1.5m. and would take 18 months to execute. Government approval was still pending. Meanwhile, the Municipality was proceeding, with Amidar, on a programme of landscaping and lighting in the shikunim.

Mayor Peretz blames most of his town's ills on the people who planned it two decades ago — and on the political apparatus which ran it until quite recently, and whose internecine squabbling retarded its development.

"Development towns were built by people who sat in Tel Aviv and pretended that sitting there they could learn the problems of the region."

"They just took a scheme for Kiryat Shmona (near the Lebanese border) and imposed it on this desert site. Dimona is 18 years old, and only now are we, the Municipality, developing a master plan for the town, since the

sation department. Always a political animal, he joined Raft at the 1966 split, and did not return to the Labour fold in 1967. Four years ago he was number six on the State List's Knesset list.

Dimona is traditionally Ben-Gurion country, and Peretz's Raft affiliation did his municipal career no harm. He was number three on the local Raft list in the '65 election, and became head of the city engineer's department and later deputy mayor.

In 1968, he formed his own local list — "Dimonati" — and won three seats. NRP won three, and Likud, Gahal, and a local list one each. These five parties form the reigning coalition, and Labour, with its four seats, is in opposition. For two years, under the coalition agreement, the NRP's Yisrael Navon was Mayor and Peretz his deputy; since 1971 the roles have been reversed.

Peretz says he expects little change in the party line-up after this year's election. He envisages a continuing coalition with the NRP and the others.

He explained: size is important too. Housing Ministry officials told him that per capita, Dimona had received more "housing solutions" (now homes or extensions of old homes) in recent years than other development towns. This might be true, he admitted, "but we naturally feel our own problems, not those of others."

THE WEEK I visited Dimona, the Municipality was installing gaily-coloured new equipment in the children's section of the park. The youngsters swarmed over the red and yellow swings and slides and roundabouts, which had set the town back a good many thousands of pounds. In the streets around there were ultra-modern trash cans, lively-coloured lamp-posts and sparkling new benches. All this is part of a project described in a booklet called "Dimona Beautiful."

Over half of that sum has gone on education, which Peretz sees as the key to Dimona's future. He tries to maintain a ratio of seven teachers to every four classes, but teachers rarely stay for long, and the turnover unsettles the whole system.

Teacher mobility was singled out as Dimona's most serious problem by an intelligent young Moroccan I met, Shimon Maman, one of four children of a Moroccan widow. He studies behavioural science at Beersheba University. His oldest sister, Alisa, who is about to be married, will be leaving Dimona and going to live at an NRP moshav. It is almost impossible, she said, to bring up children in the Orthodox tradition in Dimona. The younger generation is departing en masse from the traditions its parents brought with them from Morocco. Shimon is Orthodox, and he intends to settle down in Dimona. "He's got ideas," Alisa explained.

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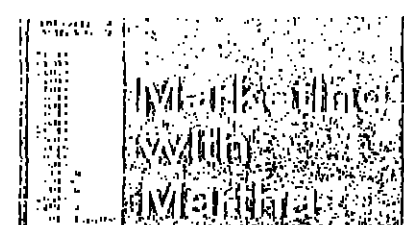
TO MOST PEOPLE, the Ajami Quarter of Jaffa, if they know it at all, is a shabby quarter destined for clearance. Or else it's a quaint Arab neighborhood which they visit for an occasional fish dinner at Yehia Restaurant.

But so to Hal and Ricki Lieberman, a young professional couple from the U.S. They have purchased and renovated a house in Ajami — and are urging other like-minded people to do so lest the area falls victim to the bulldozers. I read their appeal, entitled "Liebermanns Suggest How to Beat High Cost of Dismalness," in a recent bulletin of the Association of Americans and Canadians, and I took up their suggestion to pay them a visit at their home in Rehov 90 (officially, Shmuel Ben-Adun St.).

From the outside the house looks very shabby — a faded stucco wall bordering right on the narrow alleyway. But, as with so many houses of this style, the visitor is in for a delightful surprise just inside the gate.

WHAT WAS once a rubble-filled courtyard has become a delightful walled-in garden, completely with three large, old, mature olive trees. There is a grassy lawn, a flower bed, even a hammock between the trees.

The house itself is very spacious and the sense of space is augmented by the double-height ceilings, which are wood-paneled. Most of the floors have the original patterned tiles, in exceptionally good condition. There is a large living room, one big and one small bedroom, a large hallway which serves as the library-study, an alcove dining



room, a more-than-ample kitchen and bathroom. There is even a basement laundry and storage area. Arched windows here and there add to the charm.

The Lieberman found their way to Ajami, however, not in a search for charm, but in a seemingly vain hunt for reasonably-priced housing in Tel Aviv, where they are both working (he's a lawyer, just completing his Israel Bar exams; she's a town planner). Modern three-room flats in fashionable areas of Tel Aviv itself sell today for IL175,000-IL200,000.

Then they heard of Ajami. The houses there are sold for key-money, which means that the buyer must pay a modest monthly rent to the landlord, the Ajami Housing Company. But the initial purchase price even today and prices have risen since the Lieberman bought a year ago, is less than half of what one would pay for a much smaller flat in North Tel Aviv or a modern suburb.

There are two parts to the purchase price in Ajami — the sum one agrees to pay to the current key-holding tenant, and a separate sum negotiated with Ajami itself. The monthly rent to Ajami may run from IL50 to IL100, depending on the size of

the house. The resident also pays municipal rates (arson), but not the government property tax. The Lieberman add that, for new immigrants, the Jewish Agency will grant a loan toward key-money purchase at reasonable interest and repayment terms, though not a mortgage.

The amount of renovation depends on the house, of course. The Lieberman put in all new plumbing and electrical wiring, remodelled the kitchen and bathroom, fixed the ceiling of one room and had all the ceilings and walls repainted, outside and in ("they were a depressing blue, even the high beamed ceilings"). All told, however, their repairs came to less than IL20,000. Much of the economy was thanks to the helpfulness of their neighbors, many of them Arab craftsmen who volunteered to assist with do-it-yourself projects such as laying the concrete patio floor in the courtyard.

The neighborhood is a decidedly mixed one — Arabs, Armenians, Oriental Jews, and about 15 "new" families of professionals and artists, both Israelis and Western immigrants.

Together with newcomers like themselves, Hal and Ricki Lieberman have formed a Neighborhood Committee to negotiate with the Municipality and Ajami for necessary improvements. Already they have obtained new street lighting, removal of rubbish from the empty lot opposite their house, better street cleaning services.

A request for a playground had mixed results: One day the city workers came along and put up a number of swings, slides and other equipment in the vacant lot

on Rehov 90. But in doing so, they raised the ground level so that the wall around one of the houses — belonging to the secretary of the Armenian Church — was no longer protected against snoopy children. The Armenians complained of the noise and disturbance, and the City dismantled part of the playground. The Lieberman complain that the Neighborhood Committee should have been consulted on the location and nature of the playground before it was set up.

MOST OF THE newcomers find the neighborhood, nursery, kindergarten and elementary schools satisfactory. There is talk of "busing" Ajami junior high children to a North Tel Aviv intermediate school next year.

As for shopping facilities, Ricki says there is everything in the neighborhood except a supermarket. The area has several Sephardi synagogues, and is served by three main urban bus lines. The nearest is only a couple of blocks away, but the old Jaffa port is there, and the nearest bathing beach is Givat Aliya.

The Lieberman's only complaint about the area is the Municipality's lack of any clear statement on its future. Bulldozers are at work clearing away some of the houses, allegedly because they are structurally unsound. But the area is rife with rumors that a new through-way, in some cases, Ajami is refusing to sell vacant houses. Some of the more pointed old houses near the sea have been taken over by the Jaffa Development Corporation, the company that is in charge of the Old Jaffa artists' quarter nearby.

The new Ajami Neighborhood Committee has made various attempts to get clear answers from the City, from Ajami and from the Hakanish slum clearance com-

standing, thinking or caring." He added that audio-visual techniques are now being used in most subjects, so why should they be taboo in literature class?

The text of the poem under discussion is always the main element of the visual materials used in this new system.

"Showing pictures to convey ideas is fine in first grade. For high school students, all we do is provide a few very simple graphic symbols — a line for emphasis, an arrow to show similarities or differences between ideas expressed in different verses of the poem, and so on. We also use colours to symbolize the main elements of a poem. For instance, if the poem is about two lovers, the male lover will be represented by one colour and the female by another."

THE MAIN visual tool is a set of transparencies — 18 to 20 for each poem — programmed to deal first with the simplest elements of the poem and to progress toward the more difficult. Slides and booklets, using the same graphic principles and symbols, are also provided for individual study.

As an example, we look Robert Frost's "Neither Out Nor In Deep."

The first transparency shows the complete text of the poem. This screened for four minutes, while a tape-recorded reading of the poem, first in a male, then in a female voice, is played.

"We've discovered that most literature teachers don't know how to read poetry aloud correctly. That's why we provide the tape."

"The students are asked to write their first impressions of the poem, and are then shown the additional 'layer' to the transparency. In this, the words 'the people' (the first words of the poem and also its theme)



The new audio-visual aid being used in a Hebrew poetry class.

NEWCOMERS

pany about plans for the future. Whether there are no clear policies, or whether the City does not want to divulge them, is hard to say. Says Hal Lieberman, "If Mayor Rabinowitz would come down to Ajami to talk to the residents, I am sure he would get a tremendous turnout."

"NEW FOR W.C.: Stainless steel hand-sink completely installed without breaking walls. Only IL150 installed!"

I had seen the ad several times, and finally did something about it. Now we too have a sink in our toilet, making that useful little room more useful than ever.

The idea, manufacture and installation is the work of a new immigrant from the United States, Elmer Eppstein. An industrial engineer by training, he was looking around for a one-man business idea. In Chicago, he had worked as a plant manager for an aluminium smelting company, but he had not found a comparable position in Israel which would permit him to support a wife and five children as he wished. So he stopped job hunting, took on some piece-work in plumbing installation for building contractors, and devoted most of his energies to developing an idea for an easy-installation hand-sink. His invention has a patent pending here in Israel.

His stainless steel and formica sink takes its water supply from the source-water for the toilet, and drains directly into the toilet bowl. This eliminates the need for breaking walls for installation, which is why it costs about half of what you have to pay to put in a regular small sink.

MR. EPPSTEIN works out of Haifa, but is willing to travel to any of the three major urban areas to install a sink — for virtually anywhere in the country if I can do two orders in the same day. Sinks can be ordered through his home address, 18 Rehov Henrietta Szold, Haifa, tel. 87164.

In Haifa, they are also available at several retail shops: Glickman plumbing supplies, Rehov Ha'Magenim; the hardware store on Rehov Ha'Nassi in Mercaz Ha'emek, next to the Crazy Sandwich shop; at Kalushni, Tel Aviv; and at the corner of Tel Aviv, Rehov Ha'Nassi, corner of Tel Aviv.

Do-it-yourself instructions are available for those who want to do their own installation, but Mr. Eppstein finds that this is rarely the case.

MARTHA MEISELS

LITERATURE

are emphasized — as is the word "look" (five times) and the word "watch." This draws attention to the fact that the word "look" appears in the poem five times but is replaced by a synonym, "watch," at the very end. In the two minutes during which this layer is shown (everything after the first full text is shown for only two minutes) the student is asking questions mentally and racking his brain for answers, which he writes down. But will the student who has no real interest in literature and who has never participated in class discussions, try to figure out why Frost used "look" five times or why he later used "watch"? Isn't there a danger that he won't write anything and will just wait until the answers come out in the discussion?

"We never had this happen in all the testing we did in classrooms. Some pupils are most readily stimulated by things they see. They're the ones who never participate in discussions, but who come alive when they see the ideas graphically. Also, there's something about these transparencies that holds their attention; the colours, for instance, or the arrows that show the connection between something the poet said in the first verse and something he said in the third."

The transparencies cover all the elements of a poem, such as metre and rhyme. When they have all been shown once, the teacher leads a discussion during which they are asked to read what they have written about each.

DR. RIVLIN, who teaches methodology at Tel Aviv University's School of Education, said that about 85 per cent of the teachers who have seen the system at work are very enthusiastic about it.

"The rest are sceptical or opposed. But the overwhelmingly positive response, and the encouragement which the Ministry of Education is giving to the project, proves that it is both needed and wanted."

He is now waiting to see the reaction to the method in the United States, where he has been invited to introduce it at several universities.

DON'T THIS SYSTEM tend to spoon-feed the pupil? Will he be

The sink is connected to the source of water, at the inlet to the toilet tank either a white plastic tube or a copper tube, depending on the distance and the householder's preference.

What goes into the sink, of course, is perfectly clean water, as safe for drinking as any in the house. The sink drains into the toilet bowl, through a thick plastic tube which hooks over the edge of the bowl and the seat. My only aesthetic objection to the entire product is that this drainage tube is dark brown in colour and hence rather obtrusive. I asked Mr. Eppstein if it couldn't be white, and he said he would have preferred that too, but was unable to find any locally and was told it could be made to order for him only in quantities of 10,000. Of course, he is nowhere near such production scales. I plan to cover the drain-tube with white masking tape.

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MARTHA MEISELS

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NOTRE DAME — Parnassus (short)
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CULINARY NOTES

Haim Shapiro

Boiled beef tips



TOO MANY of us know of boiled beef only as a vehicle for soup. This manner of preparation, the object of which is to get as much soup as possible out of the meat, should perhaps be called laundered beef. If, however, the broth is used to enrich and enhance the meat, boiled beef is a fine dish indeed. It is especially good prepared the day before and served cold, thinly sliced, surrounded by various relishes.

Buy at least one and a half kilograms of the very cheapest frozen meat, the breast. If there is a special, all the better. Also buy — or wheedle out of the butcher — a kilo of "nice" soup bones. In a very large pot, boil water, adding the bones, the meat, a large whole peeled onion with a clove stuck into it, a large carrot, parsley, some leaves or stalks of celery, salt, pepper and allspice (English pepper), either whole or ground. The juice of about half a lemon is also advisable.

The ingredients should be just covered by the water and squeezed in as tightly as possible. Bring to the boil and skim off the dirty-looking foam that forms on top. Cover, and cook on a very low heat, just enough to keep it simmering, for a very long time (about four hours is recommended). The meat should then be quite tender, but if when tested with a fork, it isn't, continue the cooking until it is.

Remove the pot from the heat. Take out the meat and put it on a plate to cool. Then invert another plate over it, weight it down (with a tin, a pan of water, a brick, etc.), and put it into the refrigerator.

When it has been strained, the broth should also be refrigerated. When it is cold, the fat may be removed easily. This is the type of broth the recipes speak of when talking of enriching soups and sauces. The broth may of course be frozen and used when desired. If frozen in an ice-cube tray, it is in handy usable blocks.

The meat, which usually seems like an amorphous mass when hot, is easily sliced when cold. It may be eaten with mustard, chutney or a vinaigrette sauce. The latter is a mixture of vinegar, oil, garlic, mustard, salt and pepper.

The slices of meat may also be heated gently in the broth or heated in a frying pan in which chopped garlic has been browned in oil.

Although not absolutely necessary, the addition of chicken or turkey giblet to the simmering beef does improve the taste. A turkey leg may also be added, but only in the last hour of cooking. The cold sliced turkey may then be served with the beef.

IT OCCURS TO ME / Hadassah Bat Haim

Do-it-yourself booze

THOUGH NOT claiming in a general way to be a paragon of housewifely virtues, I am sometimes overcome by a yearning to prove myself in some domestic field. This often happens after seeing the results of other people's export productions and de-luding myself that, with guidance from outside and earnest application on my part, there is no reason why I cannot do as well.

Over the years, I have grown somewhat wary of these impulses. Looking round at sagger curtains, patchy paintwork, vegetable planted upside down and

lopsided lampshades, I recognize defeat in the field of handicrafts. But a present of a winemaking outfit stirs all my suppressed ambitions.

The picture of offering our guests homemade wine and basking in their appreciation and admiration is an alluring one. After all, the ladies of Cranford used to sip and dispense liquor of their own manufacture, made from cowslips and elderberries.

Though I don't think cowslips grow around here and I wouldn't recognize an elderberry if I saw

one, we have plenty of grapes, which should be even better. Anyway, I don't fancy going out into the fields and hedgerows gathering herbs, partly because it would give me a backache and partly because I'd be sure to harvest bunches of deadly nightshade or something equally undesirable.

THE BOOKLET tucked among the bottles and powders is short to the point of virtual incomprehensibility. It seems to assume a knowledge of fermentation and the nature of yeast that puts me at a disadvantage. Maybe this is Book II for advanced students.

As far as I can understand it, I follow the drill step by step, and end up after a morning's activity with two glass jars full of pallid grapes, a bottle of what looks like teeming swamp water, no lunch, and a great mess in the kitchen. Impatient for results, I

restrain myself with difficulty from investigating the interior of the jars, though they are full of lively looking scum bubbling and foaming with great ferocity. The house smells like a brewery.

The bottled stuff is a sinister mud-colour. It looks like beer. It smells like beer. It may even taste like beer, but nobody I know who knows what beer tastes like is prepared to try it. This bottle is stoppered and when, after a week, I remove the cork, there is a sharp explosion and a stream of dark brown liquid shoots up to the ceiling returning to saturate my hair and a considerable area of the kitchen. Belatedly it occurs to me that I am probably committing a felony, or at least a misdemeanor.

Beer, I am told, is an excellent shampoo but I am unwilling to go around reeking of it as if I had

just come from a wild party, especially as I haven't. So I hastily wash it off and mop up the flooded area.

Perhaps I have accidentally hit on the recipe for one of those potent native brews so often referred to in guidebooks to more exotic regions than Nabatya. It tastes exceedingly nasty, but all beer tastes like that to me, so I have no way of judging.

The problem is that I don't like wine either, so when I try out the lighter liquids it seems to me no worse — if no better — than the mandatory symbolic drops of champagne I deem it my duty to celebrate with whenever I am presented with a grandchild. I resolve to put it away till they are old enough to have their own celebrations. It may have improved by then. In the meantime, the Rothschilds have no cause to worry.

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Handwritten text in Hebrew script, likely a signature or note.

१५०५

Our second channel

IN THIS BEST of all possible worlds, the TV critic can't simply settle down in a comfortable chair, refreshments handy, and take notes of what happens on his tiny screen. There are all sorts of distractions — usually at crucial moments in the programme — caused by urgent telephone messages, of the sort that could have been trusted to a slow post-card, uninvited guests, who would consider it a breach of etiquette if I were to get on with my job, or even my wife blowing "Cookhouse" on a bugle at inflexible meal-times. None of that "moveable feast" nonsense for her.

Now I've been heartened by a friend in Herzliya who tells me that Jordan TV is coming in there loud and clear. So I can discard the pretence that the whole country is only watching our station, whether or not to controversy about whether or not to open a second channel, the fact is that, to all intents and purposes, viewers have always had an alternative, whether Cyprus, Beirut, Cairo or Amman. Moreover, all our neighbours seem to buy the same series.

The trouble is that our programmers show the same stuff, too, whether it's "Hawaii 5-0," "The Persuaders," "Ironside," "The Name of the Game," "The Avengers," or any one of a dozen

others, only they're meaner with the ration. Right now our small settle down in a comfortable chair, refreshments handy, and take notes of what happens on his tiny screen. There are all sorts of distractions — usually at crucial moments in the programme — caused by urgent telephone messages, of the sort that could have been trusted to a slow post-card, uninvited guests, who would consider it a breach of etiquette if I were to get on with my job, or even my wife blowing "Cookhouse" on a bugle at inflexible meal-times. None of that "moveable feast" nonsense for her.

Amman seems to be unembarrassed by screening such a large proportion of imported "canned" programmes, presumably because they're not constantly supervised by politicians and pedagogues. Their summer schedule includes some excellent BBC plays and "Mod Squad" on Sundays. Monday is full of goodies — "The Jackie Gleason Show" gets things rolling (after the unspeakable "Peyton Place" has ground through its umpteenth episode.) This former night-club comic became one of TV's first big successes in the mid-fifties, when he dropped his tired old routines about "Humphrey Bughart and Lauren Bage!" for the role of bus-driver Ralph Cramden, and earned \$7m. in the first two years of his half-hour show. This type of situation comedy is strictly for belly-laughs and can be

very, very funny. The music is pure vaudeville and so is Gleason's partner, Art Carney. However, both of them have learned their trade in the hard school of experience and it shows in their timing, gesture and delivery. Gleason, who looks as if he'd been ineptly carved out of a meat loaf, is no mean actor, either, as anyone who saw him in the film "The Hustler" will confirm.

"The Twilight Zone" is a so-so series based on all sorts of occult nonsense. At its best it can equal a good Hitchcock movie or an E.P. Lovecraft horror story; but mostly, it's pure hokum. The best of Monday night's programming is the "Mystery Movie," a series devoted to the adventures of Peter Falk as Lieutenant Columbo. Dennis Weaver as Marshal McCloud, a New Mexico law-enforcement officer on loan to the New York Police Department, and Rock Hudson as Police Commissioner Macmillan. Both Falk and Weaver are first rate. The first is convincing as a rather seedy cop who conceals his razor-sharp wit under a cloak of amiably half-witted small-talk; the Marshal uses a similar technique, posing as a hayseed in a rather engaging manner while running rings round the city slickers, who are usually engaged in all sorts of nefarious schemes. His character must appeal to something deep in the American psyche, with its overtones of "Honest Abe" stealing the nomination from Seward.

Tuesday includes an indifferent British series, "The Adventurers," with Gene Barry, who also stars in "The Name of the Game." It has been estimated that while these and two other series in

which he appears were being shown on stations all over the world, some two billion viewers were admiring his carefully-arranged coiffure. Barry's feats of derring-do are followed by "Marcus Welby, M.D." with its catalogue of woes and cures of apparently profitable bedside manner. It's all far removed from Kupat Hotim.

On Wednesday, the star feature is "The Flintstones," an hilariously funny cartoon which seems to owe a lot of its characterization to Jackie Gleason's company. Then there is another yawn-provoking episode of "Peyton Place," followed by an "Ironside" who seems to have grown older compared with our version. Officer Eve Whitfield has gone, and Mark Sanger has grown a rather unflattering moustache.

Thursday has "Owen Marshall," a legal-eagle series which falls to generate much suspense, and then there is a full length movie, "The Virginian," has given up his Friday slot to be replaced by some weird goings-on in "The Wild, Wild West," of which the least said is the better. There is a good Western, "Call of the West," on Saturday, based on true stories of the frontier where Governor Reagan of California may often be glimpsed hamming his way through a role; and this is followed by another full-length film.

MEANWHILE, back on our own channel, there were all the usual talk-fests. The only light relief came with the movies.

Wednesday night's curious choice was "The Belles of St. Mary's," with Bing Crosby once again sauntering easily through his part as a priest, but this time without the assistance of Barry Fitzgerald, and the radiant Ingrid Bergman playing the Mother Superior of a teaching order. People must have remembered her in roles like this (and not the prostitute of "Arch of Triumph") when they got so upset about her sinning with Rossellini. The movie and the two stars were nominated for Academy Awards when it was released in 1945, but the jury preferred Ray Milland's alcoholic odyssey in "The Lost Weekend" to all the sweetness and light. There must be a moral in it somewhere.

The Friday night movie, "Le Vieil Homme et l'Enfant," directed by Claude Berri, was a beautiful film without any obstructive "cinematography" to disturb.

TV PROGRAMMES

FRIDAY

5.00 The Partridge Family. 5.30 Erev Shabbat Programme. 5.55 Shabbat Song. 6.00 Weekly Magazine. 6.30 Oriental Folklore. Broadcast of a public performance at the Jerusalem Theatre. 6.40 "Halle Harry" from "The Name of the Game" series. 6.55 News. 7.00 News Headlines. 7.30 News. 7.45 News. 8.00 Programme review. 8.15 EDUCATIONAL. 8.30 Story. 8.45 A game on words. 8.55 Drama: "Unle Ibrahim." 9.00 News and current affairs.

SATURDAY

8.00 Hamavdil. 8.30 Mahat. 9.00 Ironside. 9.30 Mahat. 10.00 News. 10.30 News. 10.55 News. 11.00 News Headlines. 11.30 Messages to relatives. 11.55 News. 12.00 News. 12.15 News. 12.30 News. 12.45 News. 1.00 News. 1.15 News. 1.30 News. 1.45 News. 2.00 News. 2.15 News. 2.30 News. 2.45 News. 3.00 News. 3.15 News. 3.30 News. 3.45 News. 4.00 News. 4.15 News. 4.30 News. 4.45 News. 5.00 News. 5.15 News. 5.30 News. 5.45 News. 6.00 News. 6.15 News. 6.30 News. 6.45 News. 7.00 News. 7.15 News. 7.30 News. 7.45 News. 8.00 News. 8.15 News. 8.30 News. 8.45 News. 9.00 News. 9.15 News. 9.30 News. 9.45 News. 10.00 News. 10.15 News. 10.30 News. 10.45 News. 11.00 News. 11.15 News. 11.30 News. 11.45 News. 12.00 News. 12.15 News. 12.30 News. 12.45 News. 1.00 News. 1.15 News. 1.30 News. 1.45 News. 2.00 News. 2.15 News. 2.30 News. 2.45 News. 3.00 News. 3.15 News. 3.30 News. 3.45 News. 4.00 News. 4.15 News. 4.30 News. 4.45 News. 5.00 News. 5.15 News. 5.30 News. 5.45 News. 6.00 News. 6.15 News. 6.30 News. 6.45 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TORAH AND FLORA

A / L.I. Rabinowitz

The mulberry tree

was known, in Biblical times is, to say the least, doubtful.

The identification of the 'hazal tree' in 2 Sam. 5, 28 with the mulberry, made by both the Authorized Version of the Bible and the Jewish Publication Society translation, is without any foundation and is to be completely rejected. And if the reader will refer to the standard versions of the Bible he will find no mention of the mulberry, the verse we are dealing with reads:

In the A.V. it reads, "He that is so impoverished that he hath no colation chooseth a tree which will not rot." The J.P.S. renders it, "A holm oak is set apart; he chooseth a tree that will not rot." It is only in the recently published New English Bible — which I do not under any circumstances recommend as a Jewish translation of the Bible, since it is not — renders it, "Or is it mulberry wood that will not rot that a man chooses?"

Notice that the versions which see in the word *massekka* the name of a tree, rely upon a recently discovered similar root in the Assyrian cuneiform language which means a specific tree. But where the J.P.S. plumps for a "holm oak" the N.E.B. decides that it is a mulberry. Thus, "Here we go round the mulberry bush."

Use the same diagram for either the Easy or the Cryptic puzzle

A's Cryptic Clue/Definition		ACROSS	
29. 1. Scrape. 1.	Wild	1 Make scrape and accelerate	(6)
30. 10. Deater 11.		2 A planter just like father	(8)
31. 14. Lio. 16. Roses 17.		3 Outsize flower for a daisy	(8)
32. 19. C. 20. 21. Lionel		4 What it is to work in an	(5)
33. 22. (Mrs.) Dale. 26.		5 Jump out of one ring into another (4)	(5)
34. 27. gram. 28. Bob. 29. C.		6 A look from little Eric (4)	(4)
35. 30. 31. 32. 33. 34. 35. 36.		7 Being German, he has	(5)
36. 1. 37. Farmer.		8 Don't drum ussies, they	(5)
37. 1. 38. 39. 40. 41. 42. 43.		9 Showed us bear, for the	(5)
38. 1. 39. 40. 41. 42. 43.		10 A container slightly open (4)	(4)
39. 1. 40. 41. 42. 43.			
40. 1. 41. 42. 43.			
41. 1. 42. 43.			
42. 1. 43.			
43. 1.			

ACROSS.—1, Marple, 4, Remember, 8, Boon, 10, Imitate, 11, Devote, 14, Ode, 16, Cited, 17, Maps, 18, Irate, 21, Oless, 22, Defalcate, 23, Most, 26, Under, 28, Sun, 29, Storms, 30, Patchy, 31, Aque, 32, Enguisher, 33, Talons.

DOWN.—1, Medium, 4, Broods, 3, Erne, 4, Selects, 9, Abbot, 5, Greed, 8, Stop, 9, One, 12, Vie, 13, Teams, 16, Broth, 18, Agent, 19, Ill, 20, Ass, 21, Garment, 22, Her, 23, Mutual, 24, Once, 25, Trysts, 26, Dasher, 27, Dodge, 28, Sag, 30, Part.

ACROSS.—1, Pick-a, 2, Pick-a, 3, Pick-a, 4, Pick-a, 5, Pick-a, 6, Pick-a, 7, Pick-a, 8, Pick-a, 9, Pick-a, 10, Pick-a, 11, Pick-a, 12, Pick-a, 13, Pick-a, 14, Pick-a, 15, Pick-a, 16, Pick-a, 17, Pick-a, 18, Pick-a, 19, Pick-a, 20, Pick-a, 21, Pick-a, 22, Pick-a, 23, Pick-a, 24, Pick-a, 25, Pick-a, 26, Pick-a, 27, Pick-a, 28, Pick-a, 29, Pick-a, 30, Pick-a, 31, Pick-a, 32, Pick-a.

DOWN.—1, Pick-a, 2, Pick-a, 3, Pick-a, 4, Pick-a, 5, Pick-a, 6, Pick-a, 7, Pick-a, 8, Pick-a, 9, Pick-a, 10, Pick-a, 11, Pick-a, 12, Pick-a, 13, Pick-a, 14, Pick-a, 15, Pick-a, 16, Pick-a, 17, Pick-a, 18, Pick-a, 19, Pick-a, 20, Pick-a, 21, Pick-a, 22, Pick-a, 23, Pick-a, 24, Pick-a, 25, Pick-a, 26, Pick-a, 27, Pick-a, 28, Pick-a, 29, Pick-a, 30, Pick-a, 31, Pick-a, 32, Pick-a.

FOR KIDNEY

By George Levinrew

Levinrow
 North (D)
 ♠ AK 5
 ♥ Q J 10 8 3
 ♦ A 5 3
 ♣ 8 2

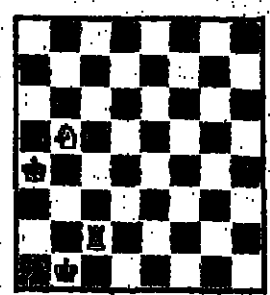
Bergel
 West
 ♠ 10 4
 ♥ 8 5 4
 ♦ 10 8
 ♣ A Q J 8 7

Grossberg
 East
 ♠ J 8 6 3
 ♥ A 7 3
 ♦ Q 7 6 4
 ♣ 8 5

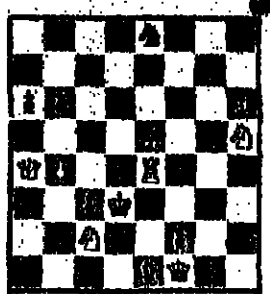
Mrs. Strouse
 South
 ♠ Q 8 7 5
 ♥ K 8
 ♦ K 9 7 5
 ♣ K 10 4

the bidding:
 North South
 1♥ 1NT
 2NT 2NT

Problem No. 2483
PAUL MOUTEOIDIS, Greece
Specially Composed for
The Jerusalem Post



Ka4; Ec2; Ktb5. (3)
Kb1; Kta1. (2)
Helpmate in two (H.f.x)
Four variations
Problem No. 5494
A. DOMEROVSKIS, U.S.S.R.
Problemblad, 1958



1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

Kel. 2nd; Red; Bhs; Ktes, Kths;
P4d. (7)
K2d. (9); Bst; Kites, Bds, cd, c3,
2d.

White mates in two (1x)

SOLUTIONS: Problem No. 249 (Sashely & Oudet): 1.B2B4 B4x3.2.B2B4 B4x3.2.B47 B4x3.2.K1R3x3 2.K1R3x3 3.K1R3x3 4.K1R3x3 5.K1R3x3 6.K1R3x3 7.K1R3x3 8.K1R3x3 9.K1R3x3 10.K1R3x3 11.K1R3x3 12.K1R3x3 13.K1R3x3 14.K1R3x3 15.K1R3x3 16.K1R3x3 17.K1R3x3 18.K1R3x3 19.K1R3x3 20.K1R3x3 21.K1R3x3 22.K1R3x3 23.K1R3x3 24.K1R3x3 25.K1R3x3 26.K1R3x3 27.K1R3x3 28.K1R3x3 29.K1R3x3 30.K1R3x3 31.K1R3x3 32.K1R3x3 33.K1R3x3 34.K1R3x3 35.K1R3x3 36.K1R3x3 37.K1R3x3 38.K1R3x3 39.K1R3x3 40.K1R3x3 41.K1R3x3 42.K1R3x3 43.K1R3x3 44.K1R3x3 45.K1R3x3 46.K1R3x3 47.K1R3x3 48.K1R3x3 49.K1R3x3 50.K1R3x3 51.K1R3x3 52.K1R3x3 53.K1R3x3 54.K1R3x3 55.K1R3x3 56.K1R3x3 57.K1R3x3 58.K1R3x3 59.K1R3x3 60.K1R3x3 61.K1R3x3 62.K1R3x3 63.K1R3x3 64.K1R3x3 65.K1R3x3 66.K1R3x3 67.K1R3x3 68.K1R3x3 69.K1R3x3 70.K1R3x3 71.K1R3x3 72.K1R3x3 73.K1R3x3 74.K1R3x3 75.K1R3x3 76.K1R3x3 77.K1R3x3 78.K1R3x3 79.K1R3x3 80.K1R3x3 81.K1R3x3 82.K1R3x3 83.K1R3x3 84.K1R3x3 85.K1R3x3 86.K1R3x3 87.K1R3x3 88.K1R3x3 89.K1R3x3 90.K1R3x3 91.K1R3x3 92.K1R3x3 93.K1R3x3 94.K1R3x3 95.K1R3x3 96.K1R3x3 97.K1R3x3 98.K1R3x3 99.K1R3x3 100.K1R3x3 101.K1R3x3 102.K1R3x3 103.K1R3x3 104.K1R3x3 105.K1R3x3 106.K1R3x3 107.K1R3x3 108.K1R3x3 109.K1R3x3 110.K1R3x3 111.K1R3x3 112.K1R3x3 113.K1R3x3 114.K1R3x3 115.K1R3x3 116.K1R3x3 117.K1R3x3 118.K1R3x3 119.K1R3x3 120.K1R3x3 121.K1R3x3 122.K1R3x3 123.K1R3x3 124.K1R3x3 125.K1R3x3 126.K1R3x3 127.K1R3x3 128.K1R3x3 129.K1R3x3 130.K1R3x3 131.K1R3x3 132.K1R3x3 133.K1R3x3 134.K1R3x3 135.K1R3x3 136.K1R3x3 137.K1R3x3 138.K1R3x3 139.K1R3x3 140.K1R3x3 141.K1R3x3 142.K1R3x3 143.K1R3x3 144.K1R3x3 145.K1R3x3 146.K1R3x3 147.K1R3x3 148.K1R3x3 149.K1R3x3 150.K1R3x3 151.K1R3x3 152.K1R3x3 153.K1R3x3 154.K1R3x3 155.K1R3x3 156.K1R3x3 157.K1R3x3 158.K1R3x3 159.K1R3x3 160.K1R3x3 161.K1R3x3 162.K1R3x3 163.K1R3x3 164.K1R3x3 165.K1R3x3 166.K1R3x3 167.K1R3x3 168.K1R3x3 169.K1R3x3 170.K1R3x3 171.K1R3x3 172.K1R3x3 173.K1R3x3 174.K1R3x3 175.K1R3x3 176.K1R3x3 177.K1R3x3 178.K1R3x3 179.K1R3x3 180.K1R3x3 181.K1R3x3 182.K1R3x3 183.K1R3x3 184.K1R3x3 185.K1R3x3 186.K1R3x3 187.K1R3x3 188.K1R3x3 189.K1R3x3 190.K1R3x3 191.K1R3x3 192.K1R3x3 193.K1R3x3 194.K1R3x3 195.K1R3x3 196.K1R3x3 197.K1R3x3 198.K1R3x3 199.K1R3x3 200.K1R3x3 201.K1R3x3 202.K1R3x3 203.K1R3x3 204.K1R3x3 205.K1R3x3 206.K1R3x3 207.K1R3x3 208.K1R3x3 209.K1R3x3 210.K1R3x3 211.K1R3x3 212.K1R3x3 213.K1R3x3 214.K1R3x3 215.K1R3x3 216.K1R3x3 217.K1R3x3 218.K1R3x3 219.K1R3x3 220.K1R3x3 221.K1R3x3 222.K1R3x3 223.K1R3x3 224.K1R3x3 225.K1R3x3 226.K1R3x3 227.K1R3x3 228.K1R3x3 229.K1R3x3 230.K1R3x3 231.K1R3x3 232.K1R3x3 233.K1R3x3 234.K1R3x3 235.K1R3x3 236.K1R3x3 237.K1R3x3 238.K1R3x3 239.K1R3x3 240.K1R3x3 241.K1R3x3 242.K1R3x3 243.K1R3x3 244.K1R3x3 245.K1R3x3 246.K1R3x3 247.K1R3x3 248.K1R3x3 249.K1R3x3 250.K1R3x3 251.K1R3x3 252.K1R3x3 253.K1R3x3 254.K1R3x3 255.K1R3x3 256.K1R3x3 257.K1R3x3 258.K1R3x3 259.K1R3x3 260.K1R3x3 261.K1R3x3 262.K1R3x3 263.K1R3x3 264.K1R3x3 265.K1R3x3 266.K1R3x3 267.K1R3x3 268.K1R3x3 269.K1R3x3 270.K1R3x3 271.K1R3x3 272.K1R3x3 273.K1R3x3 274.K1R3x3 275.K1R3x3 276.K1R3x3 277.K1R3x3 278.K1R3x3 279.K1R3x3 280.K1R3x3 281.K1R3x3 282.K1R3x3 283.K1R3x3 284.K1R3x3 285.K1R3x3 286.K1R3x3 287.K1R3x3 288.K1R3x3 289.K1R3x3 290.K1R3x3 291.K1R3x3 292.K1R3x3 293.K1R3x3 294.K1R3x3 295.K1R3x3 296.K1R3x3 297.K1R3x3 298.K1R3x3 299.K1R3x3 300.K1R3x3 301.K1R3x3 302.K1R3x3 303.K1R3x3 304.K1R3x3 305.K1R3x3 306.K1R3x3 307.K1R3x3 308.K1R3x3 309.K1R3x3 310.K1R3x3 311.K1R3x3 312.K1R3x3 313.K1R3x3 314.K1R3x3 315.K1R3x3 316.K1R3x3 317.K1R3x3 318.K1R3x3 319.K1R3x3 320.K1R3x3 321.K1R3x3 322.K1R3x3 323.K1R3x3 324.K1R3x3 325.K1R3x3 326.K1R3x3 327.K1R3x3 328.K1R3x3 329.K1R3x3 330.K1R3x3 331.K1R3x3 332.K1R3x3 333.K1R3x3 334.K1R3x3 335.K1R3x3 336.K1R3x3 337.K1R3x3 338.K1R3x3 339.K1R3x3 340.K1R3x3 341.K1R3x3 342.K1R3x3 343.K1R3x3 344.K1R3x3 345.K1R3x3 346.K1R3x3 347.K1R3x3 348.K1R3x3 349.K1R3x3 350.K1R3x3 351.K1R3x3 352.K1R3x3 353.K1R3x3 354.K1R3x3 355.K1R3x3 356.K1R3x3 357.K1R3x3 358.K1R3x3 359.K1R3x3 360.K1R3x3 361.K1R3x3 362.K1R3x3 363.K1R3x3 364.K1R3x3 365.K1R3x3 366.K1R3x3 367.K1R3x3 368.K1R3x3 369.K1R3x3 370.K1R3x3 371.K1R3x3 372.K1R3x3 373.K1R3x3 374.K1R3x3 375.K1R3x3 376.K1R3x3 377.K1R3x3 378.K1R3x3 379.K1R3x3 380.K1R3x3 381.K1R3x3 382.K1R3x3 383.K1R3x3 384.K1R3x3 385.K1R3x3 386.K1R3x3 387.K1R3x3 388.K1R3x3 389.K1R3x3 390.K1R3x3 391.K1R3x3 392.K1R3x3 393.K1R3x3 394.K1R3x3 395.K1R3x3 396.K1R3x3 397.K1R3x3 398.K1R3x3 399.K1R3x3 400.K1R3x3 401.K1R3x3 402.K1R3x3 403.K1R3x3 404.K1R3x3 405.K1R3x3 406.K1R3x3 407.K1R3x3 408.K1R3x

cross of 13-year-old Lufsh-
 of Yagoukleva (6 ym-
 names). Lajos Fortich of
 as close behind and his
 Gures strengthened his
 on the probable vic-
 event.

English Opening. F. KERRIS

2.Kt3of 6 K.Kt3 5f 4.f3
 3.f4:5 6.Bg2 7.f4:7 7-0 4-0
 13.Kt3of 6id 14.Kt3 6f
 15.Kt3 6f 16.Kt3 6f
 18.Kt3of 7 19.Kt3 6f
 20.Kt3 6f 21.Kt3 6f
 22.Kt3 6f 23.Kt3 6f
 24.Kt3 6f 25.Kt3 6f
 26.Kt3 6f 27.Kt3 6f
 28.Kt3 6f 29.Kt3 6f
 30.Kt3 6f 31.Kt3 6f
 32.Kt3 6f 33.Kt3 6f
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 46.Kt3 6f 47.Kt3 6f
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